The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for August.

11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

[From Keble's Lyra Innocentium.]

Hezekiah's Display.

"There is nothing among my treasures that I have not showed them."

When Heaven in mercy gives thy prayers return,
And Angels bring thee treasures from on high,
Shut fast the door, nor let the world discern,
And offer thee fond praise when God is nigh.

In friendly guise, perchance with friendly heart,
From Babel, see, they haste with words of love:
But if thou lightly all thy wealth impart,
Their race will come again, and all remove:

Ill thoughts, the children of that King of Pride,
O'er richest halls will swarm, and holiest bowers,
Profaning first, then spoiling far and wide:—
Voluptuous Sloth make free with Sharon's flowers.

Close thou the garden-gate, and keep the key,
There chiefly, where the tender seedlings fold
Their dainty leaves—a treasure even to thee
Unknown, till airs celestial make them bold.

When sun and shower give token, freely then
The fragrance will steal out, the flower unclose:
But busy hands, and an admiring ken,
Have blighted ere its hour full many a rose.

Then rest thee, bright one, in thy tranquil nook,
Fond eyes to cherish thee, true arms to keep,
Nor wistful for the world's gay sunshine look;—
In its own time the light will o'er thee sweep.

Think of the babes of Judah's royal line:—
Display but touched them with her parching glare
Once, and for ages four they bare the sign,
The fifth beheld them chained in Babel's lair.

Selected Matter.

(From the Colonial Church Chronicle.)

American Mission at Shanghai.

Shanghai, China, Feb. 14, 1850.

My Dear Sir,—Since I last wrote, our Mission has suffered a severe bereavement in the loss of a valued brother Minister and fellow Missionary, the Rev. P. D. Spalding. He was first laid aside from active exertion, then ordered, by his physicians, to return home, and then called suddenly to his final rest—for the ship in which he sailed from this place, has been lost at sea; no tidings of her have ever reached us, and the most probable conjecture is, that she went down in a great storm that happened just about the time she was expected to reach Hong Kong.

Yet more recently, we have sustained another loss. One of the two unmarried ladies, whose services in conducting our school, have been invaluable, has been also recommended by the physicians to try the effect of a voyage home, and is now on her way to the United States; thus leaving those of us who remain, charged with the conduct of operations which, when all were here, were as much as could be carried on with efficiency. But it is "not by few, nor by many," that the good work in which we are permitted to engage, is carried on for its highest purposes; and we have accordingly experienced—what may be found recorded more than once in Missionary annals—that just at the hour of our greatest weakness, did it please Him with whom is the residue of the Spirit, to lead many of those to whom we preach, to come forward and say, "We do truly believe in Jesus; and take Him to be our Lord and Master; and desire to be baptized in His name." Ten have already been admitted in that "Church which is the blessed company of all faithful people," and as many more are anxious almost to impatience for the same inestimable privilege. Great care is needed (and we have endeavored to exercise it,) in regard to the admission to the Church, of these our first converts; for the hearts of the Chinese seem to be deceitful, even beyond the common deceitfulness of all human hearts; and the temptations, in the way of those immediately surrounding us, to make an insincere profession, are strong enough to make us feel that great caution is an especial duty in our circumstances. Hitherto, however, we have been much favored in this respect. Our mission's "first baptized" is now a promising candidate for Holy Orders: another is an intelligent woman, who has endured reproach and beatings for the faith's sake, and has, within the last few days, of her own accord, brought to her mistress (Miss Jones) a little family idol, which has been a household god for three generations. This woman's youngest daughter is among the baptized, and I feel happy in calling her my god-child. I have yet another cause for Christian joy and thankfulness in the fact that, just at the time when I was beginning to come into close contact with the *mind* of many who came inquiring what they must do to be saved, it pleased God to convert a man of middle age and steady character, whose service as a Catechist, &c., have become greatly helpful to me. The Bishop's heart also, has been greatly cheered and supported under the added amount of labor in connexion with the School which has come upon him, by seeing many of the most promising youths becoming candidates for baptism, exhibing such earnestness of spirit as gives us good reason to hope that hereafter they may become most efficient instruments in the propagation of the Gospel among their countrymen.

Thus we are burdened, and thus are our burdens lightened. But the heaviest burden of all, and the one which seems, at least at present, to have fewest alleviations connected with it, has been the necessity and duty of carrying on the tangled controversy about the rendering of *Elohim*, &c., into Chinese, in the revised version of the New Testament, now nearly ready for publication. It is surely a sorrowful thing that the mistakes, (for there must be mistakes somewhere,) the mistakes of Missionaries, on this one point, should have given other Missionaries more trouble, cost them more labor, driven them to spend more time in writing and publishing controversal pamphlets, &c. &c., than would have sufficed to carry on extensively their more proper work of making known the way of salvation to perishing thousands around them. Yet it has pleased the All-wise Disposer of events to make this a large matter of necessity, and to allot a large portion of this arduous and uncongenial task to our Bishop, Dr. Boone, than whom few men in the world have more cordial aversion to strivings among brethren. It is a question, however, of such vital importance to the end, that the Gospel shall, in this empire, have "free course and be glorified," that he has felt bound to take his part in the maintenance of what he judges to be *the correct principles* on which such a matter should be settled; for it is not a mere discussion as to this single term which has been, and yet must be, carried on: the right settlement of the question, involves most momentous consequences in regard to the whole matter of faithful translation and faithful declaration to the heathen of the whole counsel of God; it touches very closely the edges of those vital errors, the worship of ancestors, the toleration of pantheism or of Di-theism, and the rendering of different degrees and sorts of religious worship to various objects of adoration. It would seem not a little startling to say that views have been broached, in the course of this discussion, which would lead the way, and that by no means indirectly, into these several errors; and yet I seriously assure you that, to my own mind at least, those views do appear in the writings of some who have taken a prominent part in this discussion. Not, I sincerely believe, that the writers themselves are aware of this tendency in their views—nay, I believe that they are lamentably *unaware* of many things which it behoves the first preachers of the Gospel, in any region, to be especially well informed about,—but that the methods of translation they would adopt, would leave the door open, and *invitingly* open, to the future errorists among Chinese Christians, whose rising up we must expect, and against whose heresies we must do all that in us lies to be prepared, both for the blessed truth's sake, and for the safety of the little flocks which are, we trust, soon to be gathered together, every here and there, throughout this moral wilderness. Are we not guides as well as heralds? And to what purpose is it that the errors and wanderings from the truth of past generations have been written and read, unless we become, by them, "forewarned and forearmed?

It is with feelings of this sort, that I have watched the course of this tedious controversy; and when I saw, in one of our American papers, an article extracted from your *Chronicle*, on the pamphlet published by Sir G. Staunton, on this subject, I resolved to delay no longer in writing to you, though, in order to do so, I might be constrained to lay aside, for a day, my more proper Missionary occupations. I have not hesitated to do this, neither do I hesitate to say, at once, that the views I take of the subject are *not* those advocated by Sir G. Staunton, and favorably regarded by the writer of the article I refer to. You will not, I trust, think the worse of my views because I tell you, thus plainly, at the outset, what is the position in which I stand.

I agree with the reviewer in admiring the reverential tone, and I would also add, the amiable spirit with which Sir G. Staunton has treated the subject; but I cannot refrain from declaring my entire disagreement with the view Sir George expresses in the words,—"communicating to the Chinese the full idea of Him whom, in some sort, they ignorantly worship." I do not think that the Chinese—nor even any one class of them—can be said, *in any sort*, to worship Him; *i. e.* the true God, whose name is *Jehovah;* that they cannot *worship* Him, because they do not *know* Him. That they have a knowledge and belief in Deity in the abstract—this is a certain fact; and that they do worship this—some after a *pantheistic*, and others after a *polytheistic* sort, is also an undoubted fact; but from this to infer that they know and worship Him who is One, Holy and Jealous, appears to me unwarranted.

The people of China have a belief that there is a being who rules over the element of fire; they build him temples, make prayers and offerings before his image, and call him the "*Ho Shin*," (Fire *Shin*): but can it be thought that therefore they know or worship Him whose "word the fire fulfilleth," and, "who maketh the flaming fire his minister?" The Chinese have also a belief that there is a being who bestows, or deprives of, riches; for him also they build temples, and many and frequent are the offerings made before the shrines of this "*Isay Shin*" (Wealth *Shin*); but is this to honor "the Lord of Hosts, who saith 'the silver is mine and the gold is mine?'" And the same question might be put with regard to the "Water *Shin*," the "*Shin* of the Mountains," and of the Rivers, of the Sun, and of the stars—until all the regions of nature had been ransacked for objects of comparison; and what other impression would be left on the mind of one who should pursue this inquiry, but that this people could not be supposed or said, in any sort, to worship Him, *i. e.* Jehovah; though they might be said to have a belief of, and to engage in a worship of a number of objects among whom they parcelled out the attributes of God, and to whom they gave a common name, that is *Shin*. *This* is the name which we would take from them, and claim as rightly belonging to Jehovah alone, just as we claim that the powers wrongfully attributed to them, are in fact, the attributes of Jehovah only; and we would commit this violent assault upon the existing usage of the Chinese language upon the same grounds, and to the same end, as justifies—nay, necessitates our saying in English, "who only is God," and in Greek, "*ton monon alethinon Theon*."

But it may perhaps be thought, that when we come to the case of *that one* of the *Shin*, who is supposed by the Chinese to be a ruler over the rest, and to whom many magnificent titles are given, (though by no means so many nor so magnificent as the Greeks to Ζευς,) might be well to avail ourselves of the august ideas which, in the mind of a classically-read Chinese, are associated with the title *Shang Te:* and hence the suggestion, that this is the best term their language furnishes to serve as a medium for communicating to the Chinese a knowledge of Jehovah. In this suggestion my mind cannot concur. I see in this imaginary Deity named *Shang Te*, nothing more to recommend his title than the first preachers of the Gospel to the Greeks might have seen in Jupiter: less of human passion there may be in the character ascribed to him, but nothing that makes it approach nearer to the unapproachable perfections of Jehovah. I had supposed that the reasons given by Bishop Boone on the sixth page of his Essay, and the remarkable quotations there made from Lactantius and Origen, would have settled the mind of any dispassionate reader on this point; and as I am sure I could add nothing to their force, I can do no more than to refer to them, and suggest a deliberate re-perusal of the statements there made.

One word more before passing to other topics. Suppose I were to be cast away on some barbarous shore, and there meeting with a tribe of savages, become domesticated among them, and succeed in learning their rude speech; and then, undertaking to translate the history of creation for their instruction, gather them around me, and open my Bible, how should I set about my task? In translating the first verse of Genesis, I select, we will suppose, the word "heaven" first. Now, as a translator, what have I to do?—Is it to take *my idea* of what the heavens are—a stupendous aggregate of solar systems circling forever through boundless space; their planets, satellites, comets, and nebulæ all moving on together in one bewildering harmony too vast to be conceived of in a life-time, and too wonderful almost to be believed in—is *this*, my *idea* of what the heavens are, the thing which I am to take, and by force of a single word, convey to the mind of my savage hearers? Is it not rather my part to take the actual *name* by which they call this "the starry firmament," and by it to translate the "heaven" of my text? And so with the word "earth." It is not for me to set about the fruitless search after some word which shall express *my idea* of what this terrestial globe is, as the researches of travellers and geologists have taught me to understand its dimensions and its structure; the plain *name* by which my barbarous pupils call the earth on which they tread, that is what I must use, and not permit myself to falter, because according to *their idea* of it, the earth may be square in form, and only about forty miles across. And so also must I not cast away and refuse the name by which they call the female of the human species, because it does not convey, by its own force, all *my idea* of the loveliness of the woman Eve; nor discard their common name for *man*, because it does not bring up to the mind of my poor savage pupils, all that a Hebrew conceived in connexion with the word Adam, or a Greek when he uttered an emphatic *anthropos*.

These few illustrations will, I think, sufficiently show how deceptive is that method of expression which is common with many persons who write on this subject of translation; they are too apt to confound the very distinct departments of the *author* and the *translator*. It *is* an *author's* part to convey his *ideas* upon a given subject to those whom he would instruct, and to employ for this purpose any language he judges suitable for this purpose; but a translator, if he be a faithful one, will simply transpose the meaning of his author, as expressed in his text, from one form of utterance into another. As teachers, authors, and preachers of the Gospel, we are bound to impart to the heathen the highest conceptions our minds have attained unto of the infinite perfections of Him whom we have learnt to call God; though we never affect to accomplish this by the magic force of any one word; but as translators, we are bound to render into plain Chinese, word for word, as near as may be, such passages as these: "God says, Thou shalt have no other god but Me," "gods many and lords many; but to us there is but one God," "the god of this world," &c. On what principle of faithful translation, can we render the same word in the Greek by a different word in the Chinese? I know of none; and in the whole course of this controversy I have seen none adduced. Scores of false issues, and side issues, have been made, receded from, advanced again, and again abandoned; until it has become difficult to know where the opponents to the use of *Shin* are, and what position they wish to be considered as occupying. And if *I* cared to meddle with the tracts and preaching of the "Nonconformists, as you call them, I might give such a history of changes in the names used for God as would painfully illustrate Sir G. Staunton's remark that the appearance of vacillation or uncertainty in the choice of the phrase to denote Deity, tends to derogate from its sacred authority." Alas, that our experience should have made us feel how true this is!

Very truly yours in the Lord,

E. W. SYLE.

From Dr. Pusey's Treatise on the Royal Supremacy.

BAPTISMAL REGENERATION AND CONVERSION.

I am thankful, in conclusion, to agree (as I hope) with a remedial measure, suggested by the author of these strictures.

"But as to the more precise definition of doctrine which is sought, I would hope that, if any measure is adopted, by whatsoever authority, under the declaration of the universality of Baptismal Regeneration, more explicit and more stringent care will be taken to clear up the ambiguous meaning of the word *Regeneration*, and to declare that, in its ecclesiastical sense, it is no way to be understood as identical with, or interfering with, or precluding the necessity of Conversion, which requires a conscious, responsible subject, and is necessary, through the frailty of our nature in all, at a later period of life. The popular confusion of these two distinct acts, which are almost equally indispensable for all such as attain to years of personal responsibility, is the main ground of the ever-renewed disputes concerning Baptismal Regeneration; and a brief authoritative exposition of this point, if we have the wisdom to draw up one, would be of inestimable value to the church. Without this, the increased stringency in our assertion of it would be incalculably disastrous."

Archdeacon Hare, while he sympathises with those who would not make broad the narrow way of life, and say, "Peace, peace, while there is no peace;" would not himself "make the heart of the righteous sad, whom God hath not made sad." I may assume that he does not mean by "the necessity of conversion" what has been a hindrance and perplexity to many consciences, that each individual *must* be conscious of any but a gradual change in himself, or be able to fix the precise date of his own turning to God. Experience shows the reality of such sudden changes; but it also shows that God the Holy Ghost acteth not in one way. He who struck Saul to the earth, taught Timothy to know the Holy Scriptures from his youth. He who seeks His lost sheep, carries the lambs in his bosom. He who maketh "the wolf and the lamb to feed together," and taketh away "a beast's heart" and gives it a "man's heart," calls his own sheep by name, and they follow him, and know not that amid whatever infirmity they have ever left him. Tens of thousands do know that blessed change from death unto life. It has been worked among tens of thousands of those who believe that they always had a gift of God within them, had they stirred it up. Hundreds of thousands of baptized persons need that change. But even *their* condition is indefinitely varied, and the *degrees* of alienation or severance from God, are known to Him alone, who made the heart and in whose hand it is. He alone knows the light He has given to each, their resistance to peace, or their occasional yieldings to it, or the strength of their temptations. Again, some are steeped in every sin; some sinning more or less ignorantly; some in complete forgetfulness of God; in others, even amid very heavy falls, there has always been a longing to serve God devoutly. And so their restoration may vary endlessly. It may be sudden or gradual; by an awakening at once, or by the gradual dawning of Divine light on the soul; once for all, or even with relapses. The work of God has gone on in the soul, even in despite of sudden deadly falls.

I understand, then, Archdeacon Hare to wish, that if the Church of England should now rule in express terms, that regeneration is a gift bestowed by God in baptism upon all infants, she should explain, also, that by regeneration she does not mean "actual conversion." To this none could object.

Regeneration is not identical with conversion. Regeneration may either follow conversion, as in adults, or precede it, as in infants. Regeneration or the new birth is wholly the gift of God, as much as creation was. In it we are simply passive. Man does but *receive* it as he received the gift of his natural life. Conversion requires the consent of man's will set free and enabled and carried on by the grace of God.

Regeneration is the gift of a new life, which, when healthfully developed, gradually absorbs and leavens the whole man with its powers. But spiritual life, as well as natural, may be sickly, smothered, may languish, decay, revive. These states require or imply an actual change greater or less.

Conversion may be taken in two senses:

1. The turning of the soul to God in one turned away from Him.

2. The entire conformation of the whole soul to God.

Of the latter there can be no question: it must take place in all as far as human infirmity permits. It is the same as growth in grace. It aims at what it cannot reach, but to which it continually approaches, until it rests from its labors, and death is swallowed up in life.

And as to that turning of the soul to God, it is admitted by all, even by the extreme Calvinists, (and perhaps by none expressed more strongly,) that persons may, after regeneration, fall into very deadly sins, so that the life of God should seem to be lost in them. From this state they can only be recovered by turning back to God—i. e., by conversion. The belief, then, as to the time when regeneration takes place, does not affect the doctrine of conversion.

If, then, to distinguish regeneration from "conversion" be all which is required, the way out of our present difficulties would be very easy.—It is a fault to misapply the language of the church. Yet this, like all other faults arising from ignorance, not from perverseness, is to be treated with tenderness. The effects have been more visible of late; the mistake has not been of yesterday, nor of the last century.

The healing of this misunderstanding would be a very deep blessing. And if (as Archdeacon Hare's statement the more encourages one to hope) there be, to many of those who do not receive our services in their literal sense, no greater obstacle, this might easily be removed. These desire only what the church must ever desire, inculcate, pray for, that her children should stop short at nothing, until they "believe in the Lord their God, and fear Him, and love Him, with all their mind, with all their soul, and with all their strength."

The true preaching of the doctrine of Baptism in all its fulness, could not, of course, interfere with this. The stay of our careless ones is not that they have been baptized, but that they "are no worse than their neighbors;" that they do "no harm to any one;" that (if it may be) they never stole, or wronged others; or (in the educated classes) that they have led simple, inoffensive lives. A low standard of duty, low thoughts, of the holiness of God, and of his love, forgetfulness, or ignorance of what Christ has wrought for them, and what the Holy Ghost has made them, want of thought of the great truths of the faith, and thoughts immersed in "the cares and riches and pleasures of this life," self-dependence, self-pleasing, and self-will—these things bind people first in their sleep of death; not high thoughts of God's goodness and love towards them or memory of His precious gifts, which they once in Baptism received, and have ever since been wasting. People, if they would consider, could not really think that to be taught that one has been "made a child of God," is to be taught to forget our Father; to be taught that one has been made "a member of Christ," is to be taught to yield one's members servants of iniquity; to be taught one has been made "an inheritor of the kingdom of Heaven," is to be taught to forget heaven and live altogether for this earth. Holy Scripture teaches the direct contrary. It is impossible for the carnal mind to receive and to retain Divine truth. "The natural man receiveth not the things of the Spirit of God, and cannot know them, because they are spiritually discerned." One who "lives after the flesh," must lose his belief in the birth of the Spirit."

A belief in the Spiritual gifts in Baptism is inconsistent with a carnal life. Yet, unseasonable as the prejedice is, it is right in the Church to relieve even unreasonable prejudice in her children, so it be with the maintenance of the truth. It would be full of promise of the deepest blessing to the Church, if all could be united as to this, the first entrance upon the Christian life.

Any such statement must be maturely weighed by a conference of those who long for union in the Church Meantime, would some such statement as this (in words taken from Hooker, Bishop Davenant, and St. Augustine) be received by those who doubt, in *their* sense, about admitting the Baptismal regeneration of all infants?

"By the Sacrament of Baptism all infants are incorporated into Christ, and through His most precious merits receive remission of original sin, as also that infused Divine virtue of the Holy Ghost which giveth to the powers of the soul their first disposition towards future newness of life. Yet this regenerating grace, although sufficient for their salvation, as infants, doth not suffice for them as adults, unless, through the continual grace of God, they with their whole hearts turn to the Lord their God, and cleave to Him, and abide in that conversion to Him unto the end."

"It is good," said a Bishop of our Church to a Bishop of Rome in old time, "that a member should cleave to the body, even though wounded, rather than that, being cut off, it should be cast away from the body. What is wounded recovers soundness; scarcely ever doth what is cut off unite with the body. Cutting off bringeth hopelessness; whereas the operation of a cautious physician most often healeth the wound. Whence (may it so please you) it is good for the present to give diligence to heal the wound, rather than by cutting off the noblest part of the Church, to throw what has already confused into far greater confusion than can be conceived. For what if your words as yet, do not fully take hold of him nor are received. Is Divine Grace to be despaired of, that both should not be 'in the time accepted?' Is the Lord's arm shortened, that it cannot save? or His ear heavy that it cannot hear? His word runneth swiftly. He changeth all things mightily, when He willeth, and giveth to the prayers of the saints things beyond all hope."*

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* In Hoveden in Wilkins, i. 445.

Communications.

For the Churchman.

Solidarite and Naturalism.

Mr. Editor,—I send you herewith for insertion in the Churchman an extract from an Address delivered last year by *Prof. Taylor Lewis*, before the Φ. B. K. of Union College. His views of the corrupt system of which he treats, are so just and so profound, that I think they will be acceptable to many of your readers. I have found this extract in the *N. Y. Literary World*—a weekly paper of the highest critical tone, and the soundest principles. Prof. L. is a regular contributor to that paper, and his articles give it great value and interest. He is battling in his outside position against the radical tendencies which are at work around him—and he does it with great calmness and power. In reading what comes from him I am always ready to exclaim, *O si sic omnes!* He may help for a time to stay the downward course of the system he is in—may he only escape in time to save himself.

Yours, AELRED.

"But it were well, if the doctrine against which we contend were nothing worse than simply nonsense. It is downright impiety. In this word *Solidarite*, which comes from the worst French school, there is the concentrated poison of the modern atheism. It would seem to ape some of the highest mysteries of the Christian theology. It has its Incarnation, its Redemption, its 'ideal Christ,' but no 'Christ crucified.' This is the name it cannot utter—its word of dread, refusing all alliance or affinity with its views, and which becomes, therefore, the exorcising test of its diabolism. It has, moreover, its Adam, or 'representative man,' but means by this anything rather than the Scriptural doctrine of the fall, of representation, of imputation and of original sin *Solidarite* would absorb the individual in the race, and thus comfort him by merging his responsibility in that of the race. The Bible doctrine, on the contrary, which it would seek to counterfeit, throws upon each man the whole condemnation of the common humanity; as though he had been the only one through whom that humanity had ever been manifested. It falls upon him as individually and distinctively as upon the covenant-breaking Adam, in whose first transgression, through God's mysterious appointment, all humanity sinned, and fell and died.

"Hence, in the light of the Bible doctrine, the individual importance and responsibility stand out with fearful prominence. The doctrine of *Solidarite* would completely reverse this;—and therefore the delight which its advocates take in dwelling on the immortality of the *race*, as a *race*, and its indefinite duration upon the earth. They may affect to regard this as coming from a feeling of brotherhood; but the true secret of the matter is, that the indulgence of the notion helps to keep off the dreaded sense of the individual accountability, as connected with the idea of the individual immortality. Hence its progress is ever the progress of the *race*,—the *age*. Its accountabilities are the accountabilities of the age. Its crimes, too, are the crimes of the age. The tendency of it all is,—and some of the most modern productions of the school are coming right up to this extreme position,—that the individual can do no wrong; he commits no crimes; he is buried in society; he is lost in the race. In this way, too, a comforting veil is drawn over all those stern views of the human condition which are involved in the doctrine of the individual relation to another world, the closing up of the present earthly dispensation, the resurrection of the 'dead both small and great,' the final judgment, the dread account which, after death, *each man* must give to God, and in short, all that is supposed to be included in the Scriptural eschatology There is no death, no judgment, to the race, as a race, and therefore no anxiety, no alarm, to the individual who can bury himself in it.

"But this false idealism is also most inconsistent with itself. With all its talk of the organic, nothing can be, practically, more disorganizing. With all it has to say of humanity, the race, the age, it is distinguished by nothing so much as by the reckless glorification of the individual will, and of its boasted rights as opposed to all restraining relations. Whilst its theoretical motto is Socialism, fraternity, Solidarite, its practical language, if properly translated, would be,—'each man for himself,' each man for his own rights, per se, each man for his own 'passional attractions,' until all organic institutions are of necessity dissolved into a vague cosmopolitanism, having no strength, no union, no power, over the affections, and therefore no benevolence and no true brotherhood.

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"To the truly thoughtful mind, nothing is more gloomy than the conception of the universe as viewed alone through the telescope of science.—And philosophy, too, without revelation, how utterly hopeless and depressing! What a lesson is taught us by her strange history! How sinks the soul at the contemplation of her futile mockeries, her vain attempts to solve the great problem of existence, her nightmare efforts to throw off 'the covering* that is cast over' life, 'the veil that is spread over the face' of all nature, and tell us *whence* we are, and *where* we are, and *what* we are, and *why* we are here, and what we have *to do*, and *whither* we are going! And yet how insensible to this ever-deepening gloom is the mere sciolist! How little does he feel what the moral sense demands of assurance, when aroused to the recognition of the higher mysteries of our being, and how utterly nature and natural knowledge fail of answering that demand! Without a revelation, without some such clue to our moral destiny as it alone can furnish, the apparent paradox is continually becoming more and more intensely true:—The more light the more darkness,—the more knowledge the more ignorance,—the more discovery the more mystery discovered,—the more sunshine that settles on our little past and present, the blacker and denser the gloomy back-ground it reveals as spreading over the dark horizon of our future destiny (the latter ever increasing in a ratio surpassing the progress of the first), until the 'heavens above us seem, as it were, brass, and the earth, dry dust beneath our feet,' and the very light of the sun becomes the revealer of a visible and ever growing darkness, and there comes over nature and the universe the black pall of a hopeless, helpless, and impenetrable scepticism. Such is the doom of the soul that thinks, and thinks long and intently on nature and her eternal march, without a clear trust in a higher Revelation. There must be, and there are, times, when, to use the terrific language of Foster, 'the world, mankind, eternity, must appear like one vast scene of tremendous confusion, stretching far away and closed in shades of awful darkness,—a darkness which only the splendors of Deity can illume;'—and which, we may say, they never have illumined, if the revelations of the Scripture be not that which is to give light and meaning to all the revelations, so called, of nature and science. Amid these ever gathering, ever deepening shades, there is but one great question for the truly rational soul. Has God indeed spoken unto man? Has His own voice been uttered from His holy temple? Then, on the great problem of human destiny, let every voice be hushed; let all philosophy 'keep silence before Him.'

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Nothing, however, seems at first more fair than this philosophy. The old ideas of providence, probation, prayer, and grace, seem to flee away like dark mists before the rising sun of a brighter day. Its system of physical optimism seems readily to account for all the ills of life. It never fails; for its universal consolation is, that the apparent evil has come from the breach of a physical law, and its universal cure, must, therefore, come from the study of nature and obedience to her authority! Thus it goes on triumphantly, till suddenly brought to a stand by being brought face to face with the awful ideas of mortality and another life. Then it is that its boasted tone becomes weak and tremulous. Then it is that it hesitates and stammers foolishly, and its loud harangues about 'physical laws,' and the great goddess Nature, dwindle down to a feeble and senseless prattle, and it, too, begins to talk of human ignorance, and is eager to find some place of refuge in that confession of mystery which it had been so fond of charging as the opprobrium of the opposing theology. It has to account for death; not the physical agencies; even of those it knows next to nothing; but the moral design. It is called upon to explain that event, so much more agonizing to man than to inferior animals, because of his higher knowledge and higher feeling of some dread truth connected with it. It makes the effort, and soon gives it up in utter confusion. Examine the most famous works of the school, and how meagre, how exceedingly poor and unsatisfactory are the chapters devoted to this part of their subject. How do the writers seem to shrink from it, as something out of their *physical* province, as something too mighty for them to grapple with, as something they feel to be introductory to a higher science, directing the mind to a higher and sterner order of ideas, a higher world of thought and hope, over which their poor philosophy only throws the chill of despair or the stupifying opiate of a worldly naturalism."

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* Isaiah 20, 7. Heb.—'The wrapping that wraps—obvelatio omnia obvolvens!

For the Churchman.

Coeval with the imparting of divine revelation, was God's appointment of an order of men as the ministers of His Church. Prominent among the things pertaining to the kingdom of God in which they were to act between Him and His people, was their own thorough knowledge of the edifying and saving truths of revelation, and their imparting that knowledge to the people. For about two thousand and five hundred years (from the creation to the ministry of Moses) the only medium of the communication of God's revealed will to men, was the oral instruction of the ministers of His Church. Themselves honored with direct revelations from on high, or informed of those which had been vouchsafed to others, Patriarchs, Priests, and Prophets declared the will of God, and were His instruments for extending and preserving a knowledge of it in the world. And when that will became the subject of permanent written record, as was first the case in the time of Moses, so far was this from superseding the necessity of living teachers to disseminate a knowledge of it, that the organization of the ministry of the Church became more definite; and at every period it was the obvious will of God, as expressed by His prophet when the volume of inspired truth had become much enlarged, and its circulation greatly extended, that "the Priest's lips should keep knowledge, and they should seek the law at his mouth." And when the Church's last dispensation was brought in by the Messiah, and written revelation completed, not less obvious is the divine will, that through the instrumentality of a ministry, the truths of that revelation should be preserved and disseminated: the Gospel was to be spread and established in the world by men appointed as the stewards of its mysteries: the Church of which the ministry and its functions are essential elements—was declared to be the pillar and ground of the truth: the edifying of the body of Christ, that is, the duly organized company of His disciples, and the spreading of the knowledge of the Son of God, were represented as to be effected by the labors of the Apostles and their lawfully constituted associates and successors, as ambassadors of Christ: and so intimate was the divinely appointed connection between the Church of God and the truth of God, that separation from the former was denounced as, what in fact it has ever proved to be, a most pregnant source of departure from the doctrines of the Gospel.

It has also been a clear part of God's will, through all the dispensations of His religion, ever since the world began, that instruction in the truths, duties, and mysteries of that religion, should not only be by the direct imparting of its teaching, but also through the medium of holy rites, ordinances, and services, embodying those teachings, symbolizing them, and especially, having appintment as means of supernatural grace to enlighten the understanding in the knowledge of them, engage the affections in the love of them, and interest the character and life in their adoption and practice.

Men set apart for holy offices, and holy offices celebrated through their ministry, have always constituted a part of that religion whereby God has chosen to manifest to men, and exercise towards them, His gracious will that through faith, and piety, and holy obedience, they should be delivered from the evils of this world, and be brought to the enjoyment of His everlasting favor. The Christian's estimate of true religion should therefore be formed, and his character and life governed, accordingly.

But in this frail and imperfect state, in which our spiritual enemy has so many arts, and we so little power of resistance, our evangelical consistency is endangered from two opposite quarters. The natural man is strongly inclined and tempted to make too much of outward religion, and to rest in it as a dispensation from the harder and more trying service of the heart. Words to be spoken, and deeds to be done, may be so with comparative ease, and being seen and heard of men, they gain reputation and favor. This tends to increase their supposed value; and this, again—to say nothing of their value for the purposes of base hypocrisy—is easily turned by the tempter into an aid to the blinding principles of superstitious dependence, which rests in a religion of form and ceremony to the often serious neglect of right direction of heart.

And on the other hand, the neglect or light esteem of the external characteristics which God has been pleased to impress on the religion of His requirement, and by which He has adapted it to the nature of man, and fitted it for its best influences over him, very materially loosens the hold of that religion on the character and life as a practical principle, and makes it mainly a mental system, tempting to speculations more ingenious mhan profitable, and by their ingenuity leading the anind astray from truthful religious influences, pled diverting its energies from practical principtans and views to mainregard for feelings, tastes, d frames.

The true Christian, who desires that his religion be that of the Bible, as the only one on which he can rest with confidence, sees that that pirituality which the Gospel requires is inseparable from the Church, and its ministry, sacraments, services, and ordinances, as the Lord has appointed them; and that these are not of that character in their operation and influence, unless coupled with the religion of the heart—believing the genuine faith of the Gospel, warmed by its pure and holy affections, and guiding and controlling the character and life in the ways of all those laws, and the works of all those commandments, whereby true piety and morality are to be sustained. He therefore knows assuredly that his cannot be that faith in the cherishing of which he may humbly hope to enjoy the favor and justification of his God, if it does not embrace the Gospel view of the Christian Church and ministry; nor his the true spiritual religion of the Gospel, if it does not subdue his heart and mind and soul to fidelity in all the duties growing out of God's appointment of that Church and ministry.

B. T. O.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVIII.

The True Issue.

(Continued.)

The Apostles without successors? Where is the Master's promise,—"Lo, I am with you alway, even unto the end of the world"? When this assurance was given them, the Presbyters or Pastors were not yet in existence. It was a promise made to *Apostles*, and to Apostles *only*. Examine it minutely if you will. "Unto the end of the world." This same evangelist had said in sundry places, "The harvest is *the end of the world*"; "so shall it be in *the end of the world*"; "what shall be the sign of thy coming, and of *the end of the world*." This phrase in the gospel in all instances designates distinctly the day of judgment or the end of the dispensation of grace. Here then is Jesus on the mount in Galilee. It is the parting scene. The cloud of shining ones is on the air, approaching to receive Him. No more, till He shall come to judgment, shall we behold His face or hear His voice on earth. Master, what words of comfort wilt thou leave? To whom shall we look up when Thou art gone? See Him "lift up His hands" that virtue may go forth from Him to the Eleven. See now His lips opening to speak. Hear now His last words in this dark world to His Apostles;—"*Lo, I am with you alway, even unto the end of the world.*" But scrutinize the parting promise, if you will, again, with a freezing and jealous criticism. "*Alway*" πάσας τὰς ἡμέρας,—*all the days* of the world unto its very *end*. *Not even for a day*, so long as the world shall stand, shall your venerable line be interrupted. And now if you think that there has been at any time an interruption, we beg you to tell us when and where; who were the last in the old line of the apostles, and who were the first in the line now claiming to succeed them.—Show us if you can that one single link has failed in this long chain through eighteen centuries.—*You cannot do it.*

The apostles without successors? No, Sirs. We can produce the long and truthful catalogue of their successors reaching back at Alexandria to Mark, at Antioch to John, at Jerusalem to James, at Rome to Paul and Peter, in Syria to Thomas, at Canterbury in "a three-fold cord not quickly broken," to Paul and John and Peter.—The existence of these catalogues, in nations which had had no mutual intercourse for centuries, is as incontrovertible and reliable in evidence, as the genealogies of the Levitical priesthood through Joseph and Mary. One seems absurd to the infidel: the other may seem absurd to the Presbyterian. It was not to meet the cavils of Dissent that these catalogues were kept. They were but the natural records of the Society. A thousand years before Calvin or Luther breathed, holy men, deemed worthy of the crown of martyrdom, recorded on the open page of history these catalogues of a then bright and unbroken and uncontested succession. Even the Syrian Church, so early and Jewish in its origin as to have incorporated and to this day retained the circumcision, the slain lamb, and the first-fruits of the Jewish faith, among her rites, will show you in the inaccessible fastnesses where she dwelt alone and was not numbered with the people, nor even known to her sister churches for fifteen hundred years, a long line of Bishops back to St. Thomas who as they allege founded the church there on his way to India. Rather than the line should be broken, men were found willing to bridge the threatened chasm by throwing their bodies into fire or blood to perfect the chain and connect the past with the future. And now, as you believe the flowers of the field to be each in its line the legitimate successor of the same as they bloomed first from the Creator's hand, altho' you are quite unable to trace the succession back to the miraculous beginning; or as you are sure that the line of believers has never failed in happy succession back to the disciples who first sat at the Master's feet and beheld His mighty signs, although you are entirely unable to trace the holy line through the centuries gone by; or as you know the Bible to be a true copy of a copy of another copy still, back to the inspired pens of Moses and Matthew, although you are equally unable to trace the lineal succession; so are we certain that the present Bishops or Apostles are rightful successors of Apostles who succeeded others in unbroken chains back to the hands of the adorable Master. And a miracle is no more necessary to prove Bishop Doane an Apostle, than to drink prussic acid with impunity would be to prove Dr. Potts a *believer*, (for these signs shall follow *them that believe*") or a voice from heaven saying, "Let the earth bring it forth," to prove the lily of the field to be the work of God, or the dove descending from the sky to prove what is alleged to be a true copy and succession in unbroken line to the Greek and Hebrew scriptures indited by the Holy Spirit. To us the Master's promise is the end of contingency. To you, and to the world, we produce the uninterrupted testimony of the church, and in lands ever so remote the unfailing chain of names from the beginning to this present, besides the signs following of unity and unalterable faith.

The Apostles without successors? No Sirs. As we find the early Church full of Deacons whom we believe to have succeeded to the office of the inspired and wonder-working Deacons at Jerusalem, although the Master made them no promise to perpetuate their order, inasmuch as He ascended into heaven previously to their existence; or as we find the early Church full of Presbyters or Elders, and believe them to have inherited the office of the wonder-working Elders in the days of James, although as Elders they also could have had no promise of their perpetuity from Christ who returned to the Father before their institution; so when we find the early Church illustrious in lofty names claiming and tracing their succession each in unbroken line to some one of the Apostles, and even pronouncing schismatics and heretics as separated from Christ because separated from "the fellowship of the Apostles" as perpetuated in themselves, shall we be made to doubt that these holy men, urging a claim which galled and tormented the heretics who nevertheless could not and did not dispute it, were the legitimate inheritors of apostolical prerogatives? The whole world, christian and heretic acceded to the claim; no heretic we read of was heretical on this one point. It is not Doane and McIlvaine and Meade and Ives putting forth this claim in the nineteenth century, nor Cranmer nor Latimer nor Ridley nor Jewel in the sixteenth, but Augustus and Cyril in the fifth, Chrysostom and Basil and Ambrose and Gregory in the fourth, Firmillian and Cyprian in the third, Irenæus in the second, and Clement and Ignatius and Polycarp in the first, all asserting in their solemn writings, and in easy and natural language, as if it was understood by all and disputed by none, that they succeeded to the jurisdiction of the Apostles. It is the six early and general Councils of the Church, at Nice, at Constantinople, at Ephesus, at Chalcedon, and twice again at Constantinople, numbering in all 1628 Bishops, besides local and provincial Councils almost innumerable, not legislating the apostolical succession into existence, but recognizing it as a fact already and universally taken for granted as the being of God. And I cannot refrain from adducing the concession of the very learned Grotius, who says—"All the fathers without exception testify to this. . . . The catalogues of the Bishops in Irenæus, Socrates, Theodoret and others, all of which begin in the apostolic age, bear witness to the same. To refuse credit in a historical matter to so great authors, and so unanimous among themselves, is not the part of any but an irreverent and obstinate disposition. What the whole Church maintains, *and was not instituted by councils*, but was always held, is not with any good reason believed to be handed down by any but apostolical authority. *It may be very well, gentlemen, for you who have lost the apostolical succession, whether accidentally or by cutting yourselves away from it, now to deny it, (so did not your fathers) as a cumbersome and inconvenient appendage to the body ecclesiastical, but still we have noticed that the Lutherans and Methodists have begun to re-admire the cumbersome excrescence, and have fastened on their several bodies the artificial fixture of this same appendage.

The Apostles had no successors? Let us open the New Testament and see. As I take the volume up, I say to myself,—The writings of this book were not ascertained or collected for three hundred years after the Church had been in vigorous operation on three continents. The very earliest Epistles were written thirty years after the Church was organized, and those to the seven Churches in Asia upwards of sixty years after the ascension of Christ. I shall not therefore find in it directions for the organization of the Church, but I may find in it allusions to a state of things in that respect already settled. In like manner I shall find no commandment to keep the first day of the week, to baptize infants and servants and households, to worship Jesus supremely as the only God, to hold the Trinity as the beginning and foundation of the faith; but if the first day of the week was known and venerated, I shall find allusions to the day not to be mistaken; or if Jesus was supremely worshipped as God, I shall find language that cannot be well explained on any other theory; or if the Trinity was held as the foundation, I shall meet with expressions that harmonize with the sublime and blessed doctrine. In fact, these incidental references to well known facts are stronger demonstrations of their truth, than direct and studied and dogmatic definitions, which are never used, so long as the facts are admitted, and in the Church were never used on any subject, until the facts began to be disputed. Hence in all the councils of the Church and all her legislation and in all the scriptures, there is no strong, dogmatic order to enforce Episcopacy because (as Grotius observes), the great fact of apostolic succession in perpetuity was taught like the Sunday-observance and the baptism of households, by habitual practice.—You might as well reason that the scriptures leave the worship of Christ and the observance of Sunday and the communion of females and the baptism of infants open questions, as say, (and we have heard Presbyterians so say) that they leave the government of the Church purposely "an open question." On the contrary, on all these subjects the Apostles must have established precedent one way or the other before they wrote the scriptures, and we have no right without a new revelation to depart from their orders. It would be a very suspicious circumstance indeed, if Saint John, writing in the year 96 to the seven Churches of Asia, should exhort them to set over them an *apostle* or *angel*, for this would imply that hitherto they had been Presbyterian; but if he had placed over each of them an angel or apostle (as Tertullian tells us the beloved and venerable Polycarp was placed by him over the Church of Smyrna, with which the Epistle "to the Angel of the Church of Smyrna, alluding to his fiery death which was at hand affectingly agrees), then each Epistle to the Angel of each Church is in perfect keeping with the fact. Let us now see, if this evidence of allusion to existing facts do not demonstrate the Episcopacy, in the very best way possible as it does the observance of Sunday, the baptism of infants, or the universal worship of Christ. I shall now repeat the issue as it was now presented to my mind:—If it was intended that the twelve original Apostles should have successors in their office, it is quite probable that the appointments would in some instances have been made before the New Testament was written, and I may therefore reasonably expect to find in it occasional allusions to the apostolic office in the persons of others, and incidental language or phraseology difficult of explanation on any other theory. I may even find Epistles written to men as they were about succeeding to apostolic powers. Now is this the fact? Episcopalians say it is. Let us see.

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*I well recollect that the venerable Professor of Theology at Princeton introduced a most brilliant Lecture to my own class with the striking remark, that "it was strong presumptive proof of the Divinity of Christ that the Church Catholic had held it from the earliest ages." Grotius, as above, allows the same legitimate and unanswerable force to the argument for Episcopacy. This is in fact a sword that turns every way, and right well does it keep the way to the tree of life. I was young, and did not understand its mighty uses. For a long time I handled it as I had seen it handled by my masters. I had learned even at Princeton to defend with it Infant Baptism, the observance of Sunday, the Canon of Scriptures and the worship of Christ: but getting more fully into the secret, I learned afterward to defend with it the Episcopacy also and the limitation of Creeds to a faith universal.

One of Three Hundred.

(To be continued.)

Hymns of the Church.

For the Churchman.

Rev. and Dear Sir,—I have for several years been endeavoring to obtain the names of the authors of the hymns used by our Church, and have nearly completed my search, by the lists given in recent numbers of the Churchman. Allow me to place at your disposal the accompanying list, being an addition to those recently published by you.

In the language of your last correspondent on this subject, I would remark that "many of these Hymns are *very* much altered from the original ones. Barbauld, 115; Beddome, 90, 100, 210; Bowdler, 159; Cennick, 146; Doddridge, 8, 23, 30, 48, 89, 116, 193; Dwight, 25, 35; Fawcett, 128; Glenelg, (Lord) 162; Grant, (Mrs. R.) 56, 160; Key, (F. S.) 140; Kennedy, 144; Logan, 204; Luther, (M.) 194; Newton, 64, 157; Robinson, 18; Oliver, 177; Straphan, (J.) 114; Steele, 20, 80, 96, 156; Tate, 43; Watts, 15, 52, 62, 63, 65, 72, 75, 82, 98, 118, 122, 124, 135, 149, 154, 189; Wesley, (C.) 34, 40, 73, 137, 171, 179; Wesley, (S.) 21, 65, Whitefield, 138, 145.

G. P. S.

Nashotah, July 16, 1850.

For the Churchman.

Mr. Editor,—I received some years ago from a friend, a list of the authors of the hymns appended to the Book of Common Prayer, which contains a few more names besides those already given by your correspondents. I have not the means at hand of verifying it, but from its close agreement with those already published, I am inclined to believe it authentic: Addison, 15, 120; Mrs. Steele, 20, 34, 178; C. Wesley, 22; Francis, 35; Doddridge, 48, 49, 101, 116; Logan, 55; Sir R. Grant, 56; Beddome, 100; J. Newton, 157; Drennan, 166.

Truly yours, J. G. H.

P. S. The authorship of the following hymns only, I believe, remains unaccounted for—37, 39, 44, 63, 68, 71, 74, 76, 78, 79, 81, 84, 85, 95, 97, 108, 121, 123, 130, 138, 165, 167, 171, 185. Total, 24.

J. G. H.

For the Churchman.

Mr Editor,—Permit me to direct your attention to what appears to me to be a slight oversight in the Church Almanac for the present year. A list of foreign Bishops is given, purporting to be a catalogue of the "Bishops of the Reformed Branches of the Church," but really containing only the names of those Bishops who are subject to the Imperial Crown of Great Britain and Ireland. Perhaps you can tell me, either, why the "Bishops of the *other* Reformed Branches &c.," as of Sweden and Norway, are omitted? or why a less comprehensive caption is not given to the limited list with which we are favoured?

Would it not be proper to add to future editions of this useful work, a catalogue of the Northern Bishops?

A Voice from the Pine Barrens.

July 30th, 1850.

For the Churchman.

Christian Offices by William Wyatt, DD.—*Third Edition.*

This is a book, of which that may be said, which can be said of so few, that from the name of the author you may take it on trust. You may be sure, that the principles and doctrines of the Church, of which he has been so long an ornament, are safe in the hands of Dr. Wyatt.—You may be sure that those principles have been happily applied by him, who so long a faithful priest to his flock, has learned much, and is therefore able to teach much through faithfulness, also to his own household.

To negotiate in any manner between the eternal God and sinful man, is so far to exercise the office of a priest. In this sense, every man was in the early ages, in things that concerned himself alone, his own priest; and his acts like those of all future priests made from among men, were accepted by virtue of the Divine Priesthood, which God himself was to exercise in human nature.—Cain and Abel were priests, and respectively offered sacrifices in their own behalf With the increase of the human race, the father of every family became of right the priest of his own family, and so society became larger and more diffused, the prince of a tribe was also the priest of the tribe over which he ruled; so Moses in his own person, as Melchisedeck before him, united the character of prince and priest. Our Lord, as the Angel Jehovah under the old dispensation, seperating the priestly and kingly characters, established a special order for the administration of holy things to the people; and after the Incarnation, although uniting again those characters in his own person, pursued in his adult, the same regimen which he had established in his infant, the Jewish Church. But, as before the Law, so after the giving of the Law, and after the promulgation of the Gospel, the exercise of the priestly function still remained as their highest privilege and duty to every individual and father of a family in his respective sphere, and in all those things which had not been specially removed from such sphere. Such to the individual, was the privilege and duty daily to offer the sacrifice of prayer and praise, as specially concerned in the care of his own soul; to the father of a family as peculiarly entrusted with the care of the souls of others.

They who have considered the operations of their own minds, must well know that to the duty of private or family prayer, will often be brought thoughts that wander, ideas confused or indefinite, and an incompetency to summon words, without which indeed we can have no thoughts. In private prayer the disadvantage is less, because expansion of mind is less required, and the transaction is between God and the individual, when the plea of diffidence, as distinct from reverence, is less available, because it is rarely felt. But in the exercise of family prayer where other wants than our own are concerned, it is then more necessary there should be a preparation of fitting thoughts in fitting words, that we be not rash before God with our mouths, nor lose the ardour of devotion in the search for its form.

To provide for such necessity, the Church in the United States at an early period of her history comprized in her Book of Common Prayer and Offices, a service for family worship. Than that service there is none better. But, by such a provision for family prayer, because there were not the same commanding reasons to do so, as existed in regard to her public ritual, the Church has not precluded the family priest from a wholesome discretion in the use of a varied whether precomposed or other form of devotion. Hence, have her wise and good men from time to time sent forth their manuals for domestic worship, to admonish those who have neglected the duties of the family altar, or to aid and furnish supplies to those who have not.

Of the volume before us, it is not said that it is better than any that has gone before it, nor that the variety which individual or domestic piety may demand, is hereafter exhausted; but that its stores are ample as they are well chosen, that the oil of its devotion as supplied from the resources of a Ken, an Andrews, a Taylor, and a Wilson, is as pure as human piety can yield, and that the author of the work has worthily fulfilled his task of selection from such supplies, and given to the Church another warrant of his own long tried piety and judgment. Another enlarged and improved edition from the house, time honored among Churchmen, of Stanford and Swords, is a gratifying evidence of its continued acceptance and utility.

H. M. M.

For the Church man.

Wilberforce on Baptism and the Church Review.

Mr. Editor,—In the last number of the Church Review, occurs the following sentence in a notice of Archdeacon Wilberforce's Treatise on Baptism.

"We see also that he follows up his favourite theory in this book, that the *humanity* of Christ is the principle of our regeneration, in place of the old, and in our judgment, essential doctrine, that the Holy Ghost 'who proceedeth' from the Father and the Son is the Life-giving power, the Soul of Christ's Mystical Body, the Church, of which we are made 'Members in Baptism.'"

This is certainly a short method of dealing with the Archdeacon's carefully written and profoundly reasoned work, and, to read the passage of the reviewer, one might suppose that he wholly denied that the Holy Ghost was the effectual agent in man's regeneration. Now I shall quote a specimen of the author's teaching which seems to me to be at total variance with the dictum of the reviewer, and to be incontrovertibly the doctrine of Scripture and of the Church.

"If the propitiation which our Lord effected on the Cross for the sins of men was a real work, and not a mere technical representation,—if it effected any actual change in the position of men—it must have been built on the truth of that oneness between him and mankind, which was brought about through His Incarnation. "Sacrifice and offering Thou wouldest not, but a *body* hast Thou prepared me." To set up, therefore, the Atonement of Christ against His Incarnation, as though the two doctrines could be contrasted with one another, is as if it were supposed that God's creative power was denied, because His Omnipotence was asserted. Again, to set up the sanctifying influences of God the Holy Ghost against the sacramental Presence of the Incarnate Word, is to forget what was that especial function which the Third Person in the Blessed Trinity undertook to discharge in the work of man's redemption. For His offices were not irrespective of the Incarnation of the Word; the presence of the Word was the very gift which the Spirit was to bestow upon the faithful, "He shall receive of mine and shall show it unto you." That which consecrated the manhood of the Son of God to be the food of souls, was that hallowing influence of the Holy Ghost which the God-man at once received and bestowed by His Ascension. "What and if ye shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth, the flesh profiteth nothing."

"There can be no contrast then, between the sanctifying powers of the Holy Ghost and the God-man's Sacramental Presence; because the very object of the one is to bestow upon us the other. As the Two Blessed Persons are one in their nature, so are the two influences identical in their effect. And as to the assertion that prayer and holy affections are a means of union with Christ, this, be it remembered, is to refer to those means whereby we can hold intercourse with God; whereas that which we are considering is the mean whereby God holds intercourse with us. There can be no more contrast, therefore, between these things, than between the loyalty of a subject and the bounty of his Prince. We hold intercourse with God through all those means whereby we ascend towards Him. He holds intercourse with us through the Mediation of Christ, and therein through those peculiar Institutions whereby the sanctified Humanity of Him who is One with the Father, is transmitted to His earthly brethren. So that we may take that one case in which this action is wholly detached from any human co-operation, namely, that of Infant Baptism, as a test whether the other actions of the Mediator are really apprehended." (p. 131—133, Am. ed.)

Your readers will now perceive, Mr. Editor, that the objections in the review are quite beside the mark, and that the agency of the Holy Spirit in our regeneration is distinctly stated. It is He who regenerates us, begets us anew, makes us partakers of a new and better nature—and whose is that nature? Why Christs, as the new head to the human race, the second Adam, with whom in Baptism the recipient is truly and really incorporated. The reviewer seems to intimate, however, that this is a new doctrine. Let us hear what Hooker has to say in support of the position.

"The Church is in Christ, as Eve was in Adam. Yea, by grace we are every of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam, and His Church He frameth out of the very flesh, the very wounded and bleeding side of the Son of man. His body crucified and His blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as himself is of whom we come. For which cause the words of Adam may be fitly the words of Christ concerning His Church, "flesh of my flesh and bone of my bones," a true native extract out of mine own body. So that in Him even according to His manhood, we according to our heavenly being are as branches in that root out of which they grow." B. 5, Ch. lvi. 7. Ecc. Pol.

The united efficiency of the Spirit and the humanity of Christ in the work of man's regeneration is tersely expressed in this sentence:

"That which quickeneth us is the Spirit of the second Adam, and His flesh that wherewith He quickeneth us." (Ibid. 8.)

"These things St. Cyril duly considering, reproveth their speeches which taught that the Deity of Christ is the vine whereupon we by faith do depend as branches, and that neither his flesh nor our bodies are comprised in this resemblance. For doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of the blessed body." (Ibid 9.)

I now submit, Mr. Editor, that the teaching of the Archdeacon is perfectly consistent with that of Hooker, and moreover is warranted by the unanimous voice of scripture and antiquity. I am somewhat surprised therefore, to see such a criticism in a Journal of so high a character as "The Church Review." I should think that the learned editor had not read the portion of the book which I have quoted, or else he reads with very different spectacles from mine.

Senior.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 10, 1850.

The General Theological Seminary and the Diocese of New York.—In our account of the proceedings of the Board of Trustees of the Seminary, at their June meeting, we briefly alluded to the hostile spirit displayed by some of the speakers, towards the Diocese of New York, and her influence in the Board. Although this was restrained as much as possible, and the ostensible ground of objection was the low state of the finances, yet it was apparent to a close observer, that other motives were at work, and that the welfare of the Seminary was but a secondary consideration. We must also add, to avoid misrepresentation, that the mover of the Resolution to postpone—the Bishop of Maryland, is the last person in the world to charge with hostility to this Diocese, or indifference to the interests of the Institution which glories in him as an Alumnus: nor were the remarks of the other Bishops objectionable. We wish we could say the same of *all* those who supported the resolution.

We now proceed to lay before our readers, an article under the editorial head in the *Christian Witness*, which affords some additional light on the subject, and lays bare the motives of some of the actors. It will be seen that the hints we threw out are fully confirmed.

The late session of the General Theological Seminary was distinguished and remarkable for the first successful effort that has been made, to resist the overbearing and destructive influence of the Diocese of New York in that important institution. Two professorships vacant only about a week, were intended to be filled up, by Presbyters of that Diocese, one of them, the editor of the 'Churchman,' and another of the same school—and the arrangements entirely completed, as was supposed, to effect the design. Happily, the firmness of a majority of the Bishops present, and a few independent trustees from other dioceses, prevented its consummation.

The attention of the Church is earnestly desired to a consideration of the state of the General Seminary. Its situation is a critical one, and the time seems to have arrived, when a reformation of its condition and management may be successfully attempted.

First, in regard to its pecuniary affairs. It appears that within the last 27 years, upwards of $70,000 of its funds which should have been nursed as a permanent resource for contingent expenses, have been absorbed, chiefly in its annual current requirements. Next, that the only disposable fund it now possesses, is the contribution for the support of scholarships, and a professorship. *Trust funds*, which should be held *sacred* for the uses to which they were designed, amounting to about $62,000, but which, it is now proposed to use for alien purposes, that is, the daily wants and expenses of the Seminary, on the strength of some expected windfall. That this same expectancy is to be used in the like manner as long as it will last, and so, eventually, such portions of the real estate as may be alienable. To question the *honesty*, as well as *wisdom* of such a proceeding, will, it is hoped, be sufficient for the ear of the Church.

Another reliance, and a proper one—and if the institution were managed aright, an all sufficient one—is on the good will, and perennial supplies of the Church, from parochial and other contributions. But in the present state of affairs, are they reasonably to be expected for the future? have they not been entirely withheld for some years past? the answer is plain—the Church has lost its confidence in the Seminary, and will not come forward to its support because, of the wrong influences with which it is surrounded and governed, and because, the control exercised by the Diocese of New York is so perseveringly maintained, that the due weight which other dioceses ought to exert, is completely overborne. All efforts to effect a reform in the constitution of the Seminary are successfully resisted by New York, and it has become accordingly, in effect, an exclusive institution of that Diocese; instance, within a week or ten days, at most, after vacancies in the important post of instructors is declared—and before notice of the fact, even, can be communicated to half the Church, an arrangement in New York is concocted to supply their places in the most exceptionable manner. A vote by proxy to enable distant dioceses to have an influence—and a meeting of the Board of Trustees at the time and place of the meeting of the General Convention, is pertinaciously resisted, and refused by New York votes. At the late meeting of the Trustees, in the vote to proceed immediately to the appointment of successors to the professors who had just resigned—19 of the 28 votes in the affirmative, were from New York, and of the 18 in the negative, only 3.

What then, it may be asked, is the duty of the Church in the promises? In the judgment of the writer it is, to withhold all supplies, and refuse to fill the present vacancies, until she can have a *due* share of control in the conducting of the affairs of the institution.

Again, considering the distracted state of the diocese of New York, and the bitter feuds existing among her members, so discreditable to all parties engaged, and so destructive of good morals throughout her borders—to select candidates for the vacant professorships, from other dioceses than New York. To insist on such just and reasonable alterations in the constitution of the seminary, as, while securing to New York her proper influence in its affairs, shall give to other dioceses, theirs also, now withheld or nullified.

But to do all this, Trustees must be faithful to their appointment, and how few is the number that are so? At the late meeting, three only out of eleven appeared for this diocese—none from Maine, and one only from Vermont and New Hampshire—two from Rhode Island—Connecticut was well represented, and did her duty—while one only of twenty-four appeared for Pennsylvania, and he a layman—honor to his fidelity.

It is in the General Convention that the first movement for a reform in this abused and important institution must be commenced—and let deputies to that Convention, now near at hand, consider well their duty, and manfully come up to the performance of it.

* * *

We think, before we have finished, that some of the assertions of the writer will be shown to be unscrupulous misrepresentations.

First it is alleged that arrangements had been made to *fill* the vacant Professorships at that meeting in a certain manner, and this is attributed to the "overbearing and destructive influence of the Diocese of New York." We have good reason to believe that these assertions are without any valid foundation. As far as we know, no "combination" existed for the purpose. Those Trustees with whom we have conversed, have indignantly denied it. Whatever nominations might have been made at the annual meeting, could not have been acted on until a subsequent meeting, of which full notice must have been given to *every member of the Board*. Besides this, we should state that Dr. Mead so modified his resolution as to apply only to the Professorship of *Systematic Divinity*, it being stated that the Rev. Dr. Turner would himself take the other Professorship, and was desirous so to do. This seemed to give much satisfaction to the Board, and it puts at rest one of the assertions of the writer in the *Witness*. No pretence was made in the Board, that such a combination existed, or it would have been at once exposed. And yet this imaginary fear, it seems, was the reason of the *firmness* of a majority of the Bishops present, and the *independent* Trustees from other Dioceses.

It is further asserted that $70,000 of the funds have been wasted, which should have been nursed as a permanent resource. A large portion of this (more than half we believe) has been employed in building, and another large portion has been paid for assessments and other permanent improvements in real estate. It was not proposed to use the *trust* funds for alien purposes, without affording ample security from the improved real estate; and moreover the plan was not approved of generally by the members present, as they thought that efforts ought to be made to raise the deficiency from the friends (not the *enemies*) of the institution. The Rev. Dr. Atkinson's motion was proposed to afford calm and deliberate action on the subject, and the report would no doubt, have recommended, or at least suggested, several plans for this purpose.

What are we to think of the reckless assertion that the resignations had been known but for a *week*, when notice had been given in the *Calendar* and all the other Church papers two months before; and of the repetition of the scandalous assertion that an arrangement had been *concocted* in New York to supply the vacancies? Will this anonymous assailant of New York furnish his name and proof of his statement? He says only 3 voted from New York against Dr. Mead's resolution—there were 4—Drs. S. R. Johnson, W. L. Johnson, Creighton and Mr. Van Kleeck. In the affirmative besides the four bishops, we find the names of Drs. Burroughs, Edson, Mead and Gregory, and Messrs. W. Watson and Stubbs. Were these to parties too the concoction?

The threat to stop the supplies is too ridiculous to have any effect, because it is notorious that has been done for a long time, owing to supineness and misapprehension as to the resources of the Seminary. The other menace to refuse to fill the Professorships until other Dioceses have a *due share of control in conducting the affairs of the Institution* is base enough.

What this due share is, will appear from certain resolutions submitted by Mr. Edward A. Newton of Massachusetts to the General Convention in 1844, and which were passed over in silence at their last meeting, though that individual made a pathetic appeal to the Convention, to act on them declaring at the same time, that he did not believe they ever would be carried! Among them are the following:—

1. The payment of money into the Treasury of the Seminary shall not entitle any Diocese to a representation of the Board of Trustees thereupon.
2. The number of clergy in a Diocese shall not be the basis on which Trustees to the Seminary shall be appointed.
3. That the principle of representation on which the General Convention is established (or some independent one, subject to the control of the General Convention exclusively) shall be the basis for constituting the Board of Trustees.

These propositions were declared by a Committee of three Bishops, Polk, Elliott and Gadsden, and four clerical and lay Deputies, at the last Convention, to be *inexpedient*.

It is natural that New York should take a greater interest in the Seminary than other Dioceses, because she has had by far the greatest share in its endowment, and because the greater number of students are furnished from her candidates. Massachusetts, Delaware, Pennsylvania and Maine furnished last year just one out of forty-eight students. New York furnished 26 and Western New York 7, in all 33. This fact will account for the magnanimous indifference of some of those prelates as to whether the Seminary stands still or not.

It would seem from the closing part of the article we have quoted that Mr. Newton intends again to bring up his misshapen bantling to public view at the next General Convention. We believe that if he does, the honor and the faith of the Church will remain untarnished. We shall keep our readers advised of what is going on as the conspiracy developes itself.

Foreign Intelligence.

The *Canada* arrived at this port on Friday week last.

A law restraining the liberty of the press is under discussion in the Assembly. One of the provisions is a very good one, that the authors of all political articles must affix their names to them. The proposition to remove the seat of government from Paris, has been referred to a special commission.

It is reported that England has protested against the giving of assistance by Russia to Denmark, in the affair of the Duchies.

The Queen of Spain had given birth to a son, who only survived a few minutes. So the Duchess of Montpensier is still the heiress presumptive.

Haynau has has been dismissed from the Government of Hungary. He set at nought all the mandates of the Austrian Court.

The story now, is that the two branches of the Bourbons have been reconciled. The Duke of Bordeaux is to be acknowledged King of France, and to pledge himself not to marry again. The Count of Paris may thus succeed him, if he lives long enough.

The great topic of conversation in the Church circles, was the great meeting to take place on the 23d ult., at St. Martin's Hall, Long Acre. The Resolutions to be submitted to the meeting, consisted of:—

1st. A Protest against the Judgment in the Gorham case.

2d. A Petition to the Queen.

3d. An Address to the Archbishops and Bishops.

4th. An Address to the Scotch Bishops. The Committee suggest that all who mean to be present at the meeting, previously attend Divine Service either at Westminster Abbey at 10 A.M., or at St. Paul's Cathedral at a quarter to 10, A.M.

The papers are well and ably drawn up, containing the very words of the Prayer Book, and the obnoxious propositions of the heresiarch Gorham in his own language; the contrast is obvious and fearful. Several Bishops and other high ecclesiastical dignitaries would attend and cheer the true friends of the Church by their counsel and actions The next arrival will bring interesting accounts of the proceedings at this important assembly. It has been recommended that "considering the grave and solemn character of the meeting, there be no applause or open indication of feeling."

The 'Benefices in Plurality Bill' has passed a third reading in the House of Lords.

Mr. Ewart's annual motion for abolishing the punishment of death, has been rejected by a vote of 46 to 40.

An Address has been adopted by the Commons, praying the Queen to direct that a monument be erected to the memory of Sir Robert Peel, with a suitable inscription, in Westminster Abbey.

The 'Ecclesiastical Commission Bill' was considered in Committee on Monday (15th.) Satisfactory refutations were given of the base attacks by Sir B Hall on the Bishops of Oxford and London. Mr Gladstone moved a clause providing for the appointment of new Bishoprics, with an income of £1500 per annum, and without a seat in the House of Lords, when £30,000 should have been raised for the endowment of a See. Lord John Russell opposed it as introducing a new order of Bishops, and declared that the funds of the Church ought to go to the increase of parochial cures, rather than of the number of Bishops. Lord J. Manners shewed, in a very conclusive statement, the imperative necessity for an increase in the number of Bishops. He said the Church had little favor and less justice to expect from the present Government. After some conversation between Lord John Russell and Mr. Gladstone, the latter withdrew his clause.

Mr. S. Herbert moved a series of clauses for the more efficient regulation of Cathedral establishments, securing residence, &c., but being defeated on the first, he withdrew the test.

420 rabid Gorhamites (laymen) in the Borough of Reading, recently undertook to address the Bishop of Oxford in approval of the late Judgment, and said they believed the object of those who rejected it, was to *unprotestantize* the Church. (It is a pity Hugh Kelly cannot be in two places at once). The Bishop rebuked their ignorance and temerity in a very dignified and brief reply, which seems to have penetrated even the thick and coarse integuments of their intellectual faculties.

The *Maidstone Journal* peremptorily contradicts the report that the Rev. Henry Wilberforce had resigned his living of East Farleigh, with the view of seceding to Rome. We observe that the rev. gentleman was one of the preachers at the consecration of the Church of St. Barnabas.

Ordination by the Bishop of Winchester, July 7. 15 Deacons, 17 Priests.

The Rev. Dr. Fulford was to have been consecrated to the Bishopric of Montreal, on St. James's Day.

The Lord Bishop of Argyle and the Isles, held his first Ordination at the Episcopal Christ Church, Lochgilphead, on Sunday, July 7. Two candidates were ordained Deacons. The Church was much crowded—a great number of Presbyterians were present, who appeared to be much affected by the solemn services. The choristers of the College of the Holy Spirit were present, and chanted the Psalms, &c., to the Gregorians.—*Guardian.*

The beautiful Chapel of the Blessed Virgin, eastward of the Old Priory Church, Tynemouth, has long fallen to uses which obscured its beauties and threatened them with final destruction. Latterly it has been employed by the Ordnance authorities as a magazine for gunpowder. Some time since, the Society of Antiquarians of Newcastle, memorialized the Lords of the Treasury for its restoration to the officers of the Parish Church, and were seconded by the Architectural Society of Durham and the Bishop of the Diocese. This application has, we learn, been successful, possession of the interesting little edifice having been yielded, as required, on Monday last.—*Athenæum in Guardian.*

Sir Moses Montefiore has received news from Damascus, that Osmin Bey, President of the City Council, has received an Imperial *firman*, calling on the Christian and Israelite communities, each of them, to elect some man of talent and integrity to represent them in the Council, hitherto exclusively Moslem. The Jews had chosen the venerable and respected Mr. Meir Salaman Farhi, a sufferer in the persecutions of 1840.—*Guardian.*

The Post Office question had elicited much discussion both in and out of the Houses of Parliament. The following excellent statement by the Deputations from Scotland (with reference to Mr. Locke's motion), respectfully submitted to the consideration of the Members of the House of Commons, is well worth reading.

The Post-office question has assumed a new position. After the rescent decision by the House of Commons, affirmed by the Sovereign, that the collection and delivery of letters should henceforth cease on the Sabbath, an attempt is being made to rescind that decision.

Such a proceeding appears to be alike wanting in respect to the Sovereign, the House, and the people.

The resolution of the House was not a hasty one. Due notice was given, and absent members have surely no right to complain.

Why is the question to be reopened? It has been said that there is a reaction in the country. This is not the case. A trifling counter-action has been raised—so trifling, that it is astonishing how any impression should be produced by it upon any party. For example: a counter-petition has been presented from Liverpool, signed by about 500 person, while the one in favor of the change was signed by 15,000. All that the public ask is, that members of the House of Commons will compare the petitions sent up on the one side and on the other. Is it just to balance 5,000 dissentients against the prayers of nearly 700,000, assuredly equally in point of position, influence, and character?

Cases of irregularity and inconvenience have been published in some newspapers. Nearly the whole of them refute themselves. Many of them are too absurd to demand serious notice. Some proceed on the assumption that mercantile and other affairs ought to be conducted on the Lord's Day as on other days; others again have arisen from the Post-office authorities not having had time to make the requisite arrangements to meet the change; while it seems to be quite forgotten that nearly all the objections apply with equal force to London, where there has never been either delivery or despatch of letters on Sunday. There appears, therefore, to be no complaint which ought to weigh with Parliament, or induce the House to reverse the decision recently come to. No doubt some cases of inconvenience will arise, and no great change, however good, can be made, that will not cause some temporary inconvenience. Such cases will, however, form remote exceptions to the rule.

Although this is not a Scotch question as it has been called, Scotland feels a deep interest in it.—Scotland alone has transmitted 1,013 petitions, containing upwards of 260,000 signatures. Of these petitions, 128 are general petitions from towns, 24 from town-councils, 231 are parochial, 191 from congregations, and no fewer than 407 from Kirk Sessions and other Church Courts; proving that the sentiments of the rural districts throughout the country are as fully represented as those of the more populous places.

The strongest feelings of regret and alarm have arisen in Scotland with regard to the motion to be brought forward by Mr. Locke on Tuesday, and at a moment's notice large deputations from Edinburgh, Glasgow, Greenock, Aberdeen, Perth, Montrose, Ayr, and Kelso, headed by the Lord Provost of Edinburgh, and other chief magistrates, were appointed to visit London, with instructions to urge upon their representatives and upon the Ministers of the Crown the propriety of giving the new regulations a fair trial; and they now accordingly submit to the former that to refuse such a trial would be doing injustice to one of the most important questions which has ever been brought under their consideration.

(Signed on behalf of the Deputations),
WILLIAM JOHNSTON,
London, July 5. Lord Provost of Edinburgh.

We are rejoiced to see that at several visitations held of late, the solemn crisis in the Church is treated of with the gravity it deserves. Among the charges those of Archdeacons Manning, Wilberforce, and Thorp may be particularly mentioned. The following is an interesting account of the Visitation of the Archdeaconry of Barnstaple.

The Venerable John Bartholomew, Archdeacon of Barnstaple held his annual visitation at the Parish Church, in Barum, on Tuesday last, and there was a full attendance of the clergy; much anxiety being evinced to hear the opinion of, and receive advice from, the eminent Dignitary, in times like the present, when the best interests of the Church are deeply affected. Prayers were said by the Rev. Henry Luxmoore, the Vicar, and the Sermon—a most able exposition of the Scriptural doctrine of regeneration in Baptism as well as a faithful digest of the ministerial office—was preached by the Rev. J. C. Carwithen, from 1 Cor. xii., 13 verse. "For by one Spirit we are all baptized into one body."

The names of the clergy were called over by C. Palmer, Esq., the Deputy Registrar, after which

The Venerable the Archdeacon delivered an elaborate and most important Charge to the Clergy, in the course of which he entered into a lucid exposition of the erroneous nature of the judgment, in the Gorham cause—pointed out the serious heresy involved in the particular opinions of Mr. Gorham, against the adoption of which or anything approaching to it, he affectionately warned those over whom he had been placed—pointed out the plain doctrine of spiritual regeneration in and by baptism, as held by the Church, and taught in her formularies—and referred to the unsatisfactory state in which this essential question was left. Deeply were they indebted, he observed, to their Diocesan for his bold vindication of the truth, and for the presevering energy and untiring spirit with which he had resisted the opposition with which he had been confronted. He called the Bishop's conduct perseverance, because he acted under a firm conviction that the honor of God's truth was at issue, and therefore what would have been obstinacy in other feelings, was in him perseverance and constancy of the very highest order; for he felt that it belonged to him to stand forth in defence of the "faith once delivered to the saints." He recommended a loyal, but firm appeal to the Sovereign, for the restoration of the undoubted rights of the church, and proceeded to answer the unfounded and absurd imputation, that the great Church movement is meant as an attack on the Queen's supremacy, by facts and arguments which ought to be conclusive to every mind open to impressions of reason and truth. The Archdeacon might well ask what would not men say when the free course of their own political axioms and movements was stayed and interrupted by those whose rights and privileges happened to run counter to their wishes and schemes? There was no class of Her Majesty's subjects by whom the Queen's supremacy would be more inviolably respected than by members of our Church. The Church, as a component part of the constitution, was recognized in Magna Charta; and though it was a rapid transition from 1215 to 1838, there was that which closely connected the two periods. And much as he venerated Magna Charta, he felt scarcely less reverence for another royal Act, when in the Abbey Church of Westminster, surrounded by earthly splendor, and the presence of Him before whom kings, princes, nobles, people, are but as dust, a grave and solemn voice addressed our Queen, and said—"Will you preserve unto the Bishops and Clergy of this realm, and to the Churches committed to their charge, all such *rights* and *privileges* as by law do or shall appertain to them or any of them?" In the answer given they had the recognition of the Church's rights, the assent to privileges which Magna Charta had laid down, and the pledge that they should be respected:—"All this I promise to do, and the things which I have before promised I will perform and keep—so help me God." Who should say, then, with such recollections, that they were opposed to the Queen's perogative? They only wished her to exercise her undoubted perogative in freeing the Church from a burthen too grievous to be borne,—to remedy the grievance of a legislative enactment, by which a Court, originally consisting of Bishops, to the exclusion of civil Judges, now consisted of civil Judges to the exclusion of Bishops. He desired his Clergy to hear what was said on the subject by an unknown writer, no friend of the Church, though it would seem a strict lover of justice and equity:—

"It not only appears that the Church of England is without a supreme Court, but that it is also without any governing Council to give direction to its general conduct. It thus appears in the world among competitors and foes, treacherous, proud, and ill-advised friends, without an acting head. The Church shorn of its Convocation, is perhaps the sole instance of a great public body without a directing head or guiding policy. The constitutional head of the Church has abdicated in favor of the Judicial Committee, and that acting head now usurps the post of Defender of the Faith in such fashion as to invite the Gorhams, who people the Church with unseceding dissent, and work for its disruption from within."

Was it any offence against the Queen's supremacy to ask that she should interpose her authority to save the Church from such a degraded state as this; to rescue them from a state in which day by day other doctrines of their Church might be subjected to the same degradation as the doctrines of Baptism had undergone? Who should say, that if with such recollections as those he had brought under their notice, they came before their gracious Sovereign, made her acquainted with their grievances, and prayed that she would redress them, in so doing they were opposed to the Queen's supremacy?—They asked her only to ease them from a burden which was too grievous to be borne—to relieve them from a court which was so far from being a competent tribunal to try questions affecting the doctrines of the Church of England, that those who composed it were not even required to be members of that church. Against the constitution of that court one voice was alone raised; it was the voice of their bishop, but it was raised in vain. To correct its anomalies, and to restore to the church the liberty which she had lost by its institution, their only hope lay in the high minded sense of justice and equality in the bosom of the Queen. The fate of the Bishop of London's very moderate and even insufficient measure was but too clear an indication that they had no hope of redress from the hands of her Majesty's government, although the great majority of the Bishops agreed in asking for it. It was painful to read the debate which that motion elicited, so hostile to the church was the spirit which it betrayed in some quarters. They must therefore look to the Queen, and pray that in spiritual matters she might have spiritual advisers, and that for spiritual causes there might be spiritual judges. It might yet occur to the Sovereign, as from the Spirit of God, that such a state of things as now existed was not for the interest of either the church or the state. Their prayers would not be wanting that in this grievous trial of the church, the Almighty might be her guard and guide. Who could talk of these things without fearful apprehensions of the end, unless they called to mind the Saviour's Words, and took from them the consolation they were intended to give? "Lo! I am with you always!" was his divine promise—a promise which his presence, in his church, had ever fulfilled and would still fulfil. He had made them to feel that his Spirit had not abandoned them, but yielded to them increased and increasing peace. They were reminded that they were not their own, but His who had bought them with a price—who had committed souls to their charge, and also the truth by which those souls were to be fed. Nor should they be without the blessing, if the church was triumphing, or the consolation if she were suffering, which those words imported: "Lo! I am with you always, even to the end of the world!"

The Dean's Rurals were then appointed, and the Archdeacon, with many of the clergy, and some of the churchwardens, afterwards dined together at Marsh's Golden Lion Hotel.—*Exeter W. Luminary.*

The annexed proceedings show the animated and determined spirit which pervades the minds of multitudes of churchmen at the present time, and their appreciation of the motto, "In Union is strength.

EXETER DIOCESAN CHURCH UNION.

The quarterly general meeting of this Union, was held at the College Hall, on the 5th instant, the Venerable the Archdeacon of Totnes, the president of the Union, in the chair. Among those present were the Rev. Chancellor Harington, Very Rev. the Dean of Exeter, Rev. Prebendary Oxenham, J. D. Coleridge, Esq., Dr. Pennell, H. Champernowne, Esq., Captain T. L. Lewis, A. Kempe, Esq., Major Lee, Revds. C. C. Bartholomew, G. Dawson, P. Holmes, G. P. Cosserat, T. Jones, A. Swain, J. S. Purrier, J. L. Fulford, J. Gillard, J. T. Toye, G. H. Hetling, J. R. Hogg, J. Allen, G. H. Shield, G. Kempe, F. Salter, &c., &c.

The meeting having been opened with prayer, the Rev. Prebendary Oxenham read the very able Quarterly Report.

Resolutions were passed, adopting the Report—affirming the desirableness of procuring an accession to the strength of the Union, by obtaining the addition of fresh members from earnest and consistent Churchmen—and expressing satisfaction that the Committee continue to maintain, on the part of this Union, friendly relations with the London, Bristol and other Church Unions.

It was also resolved unanimously—that late events have made it evident that the present position of the Church, in respect to the ultimate Court of Appeal, on matters of doctrine, is such as Churchmen ought not to acquiesce in, and, that it has become necessary to make earnest and steady efforts to procure such an adjustment of the ecclesiastical and civil powers, as will enable the Church to exercise her indefeasible right of declaring and maintaining her own doctrine. That this meeting desire to express their high sense of the energy and judgment shown by the Committee, in aiding the efforts of the 23rd of April Committee, in London, and request them still to continue their exertions, with a view to procuring such a demonstration as shall promote the carrying out the objects of the preceding resolution.

It was further resolved—That, it being ascertained that the Rev. Wm. Maskell had seceded from the Communion of the Church of England, his name be erased from the list of the members of the Union.

The Very Rev. the Dean of Exeter was unanimously elected a member of the Union, and vice-president. After a vote of thanks to the venerable president, the meeting terminated with prayer.—*Ibid.*

New Publications.

Europe Past and Present. A comprehensive manual of European Geography and History with separate descriptions and Statistics of each State and a copious Index—by Francis H. Ungewitter, LL.D. New York, Putnam, 1850—pp. 671.

A treasure-house of information, accurately and neatly compressed in a well printed and attractive volume. The statistics are compiled from the *official Almanacs* and other documents which are yearly published, as well as from the most authentic historical sources. The sketch of European history though concise appears to be skilfully composed; and the same may be said of the notices found under the head of each particular country. The geographical information is brought up to the latest date, while the copious Index makes it as convenient as a Gazetteer for all the places mentioned. The complicated relations of Germany are exceedingly well displayed to view and evince the pains-taking character of the author.

A Second Book in Greek, containing Syntax, with reading lessons in Prose; Prosody and the Dialects, with reading lessons in Verse—with a Vocabulary, by John McClintock, D.D., late Professor of Anc. Lang. in Dickinson College. New York: Harpers. 1850.

The arrangement is clear, and the rules are terse and precise. The Prose reading lessons are taken from Xenophon's *Anabasis* and the Poetical from Homer, Anacreon, &c. The first Book is highly spoken of by competent judges—Prof Tyler, for example—and we doubt not that the present volume will command the same approbation, which is the best testimony that can be afforded to this class of productions.

An Examination of Mr. Gassaway's Argument, delivered before the *Convention of the Diocese* of Maryland, May 31, 1850; by Hugh Davey Evans. Baltimore: Jos. Robinson. 1850. Pp. 48.

The Rev. gentleman named on this title page, was the chief speaker on the minority side in the late Convention. He spoke, we believe, some hours with much calmness and good temper, according to common report, and considerable ability; but his principles were unsound, and his logic fallacious. Mr. Evans has examined his positions with the most perfect courtesy and amiability, but with that closeness, acumen, and dexterity which a long professional career has developed. The speech, however imposing it may have appeared to its admirers in the body to which it was addressed, is not exhibited to advantage in Mr. Evans's pages. The examiner clearly shows that Mr. G has a great facility of making false issues, and knocking down men of straw, which he himself has set up; and then presuming that he has demolished his flesh and blood adversary, who is laughing all the while at the beater of the air or the straw aforesaid. He shows too, that the speaker has not made himself master of the positions of his adversaries, but has attributed to them sentiments and opinions which they do not hold. This tract is especially valuable as a vindication of the authority of the Episcopate in the American Church, and a refutation of some pretended deductions drawn from its early history, and the crude declarations made at some of the preliminary meetings for organization. The authority of Hooker, Dr. Field, and Bishop Taylor, is made use of with great effect, and the quotations adduced by Mr. Gassaway are effectually turned against himself. We do not say more on this head at present, because as far as Maryland is concerned, she has amply sustained her admirable Bishop, and the matter may perhaps rest where it is. Should it become a general question, we shall not fail to render our humble support to the cause so ably maintained in this pamphlet.

Blackwood's Magazine for July, has been republished by Messrs. S. Scot & Co. It is a very good number, and the contents are agreeably varied. I. *The house of Guise.* II. *Peninsular Medal, P. 8.*—III. *Chateaubriand's memoirs*; IV. *The Green Hand, P. 11.* V. *The JewBill*; VI. *The Pictures of the Season* VII. *The Year of Sorrow.* (Poetry.) VIII. *London and Edinburgh Chess Match* (1824, 1828.) IX. *The Industry of the People.* We would call attention to the fact that this number commences a new volume, and persons wishing to subscribe had better do so at once.

Messrs. Harper & Brothers have published the 7th number of *Carlyle's Later-Day Pamphlets*—entitled "*Hudson's Statue,*" as far as the satire is directed against the mania for Rail-roads, and "Brazen Images," and the mode in which they are got up, it is pungent and just enough; but there are sayings on religion and the Church, which make one tremble from their fearfully profane character, such as mental derangement only can excuse.

Messrs. Stanford & Swords have sent us a series of "*Tracts for the Christian Seasons.*" Nos. 1—17—from *Advent* to *Easter.* They are published by John Henry Parker of Oxford, are beautifully printed, and well and clearly written. "They are neither to exceed nor fall short of the teaching of the Prayer Book, and while setting forth in them all the great truths of the Christian Church, will not inforce her doctrines in a controversial spirit, and will be found written with a simplicity and clearness, suited to the comprehension of all." Each part contains about 80 pages, is priced 9d. and is to be published a short time before the Season to which it relates; as far as we have seen, the design is judiciously carried out, but we have not had time to examine the tracts fully. We shall recur to them hereafter.

The Messrs. Harpers have published the 4th volume of their excellent reprint of Gibbon's Decline and Fall of the Roman Empire with Milman's notes; pp. 637. We have heard it said that Robertson's Histories are to follow, which would be a very good move.

They have also issued the third (August) number of their Magazine, which as usual is filled with a good selection. Perhaps some extracts of a deeper and graver cast might not to be amiss occasionally. The summary of foreign and domestic affairs is a useful portion of the periodical.

The True Catholic for August, continues the discussion of the American Episcopate, and has an able examination of Bishop McIlvaine's *brochure* on justification, with other good articles. Why is not this excellent monthly better supported?

Messrs. Phillips, Sampson & Co. are hastening to completion their very handsome edition of Shakspeare's Dramas. We have received through Messrs. Appleton, the 21st number containing *King Henry V.* with a arch fancy portrait of the Princess *Katharine of France.*

The 15th number of *Byrnes Directory* of Mechanics and Engineering has appeared. Its principal articles are *Folding and Measuring Machine; Forces; Forging; Fortification; Friction; Fulling; Furnace*; with about 115 illustrations.

We have also received the Farmer's Guide parts 5th and 6th published by Messrs. L. Scott & Co., which contains as usual much useful and instructive matter for the agriculturist as to feeding cattle and treating horses, swine and fowls in the winter, stowing grain &c.

There are some capital papers in Nos. 323, 324, 325 and 326 of Littell's Living Age for which we are indebted to Messrs. Dewitt and Davenport. The judicious mode in which gay and grave, long and short, scientific and literary articles from Reviews and Magazines are blended together in this periodical is much to be commended.

The Christian Parlor Magazine, Mother's Magazine, and Sailor's Magazine for August, have been received. Also, the Children's Magazine from the S. S. Union.

Our much esteemed Canadian contemporary "The Church" with the commencement of a new volume appears in a very neatly printed and compact 4to form of 8 pages, being more convenient for binding and reference. We congratulate our orthodox and welcome neighbor on this evidence of prosperity, and hope its enterprise will be rewarded by a goodly increase of *paying* readers.

We learn from the same paper that a new Journal "The Canadian Ecclesiastical Gazette," has just been established at Quebec, to be published once a fortnight. The Bishop has signified his intention of making it the medium of communication with his Diocese.

The monk Flavianus, it seems, is at present operating in the Western part of this State in behalf of a Papal Greek convent on Mt. Lebanon in Syria.—As our opinion is asked as to the propriety of assisting him, we advise our readers to have nothing to do with it. It would be encouraging both Papal error and usurpation, and the claims of our own Church are fully sufficient for the energies of her children. A card has been published signed by Messrs. Whiting, Van Dyck, De Forest and Calhoun, missionaries at Buyrut denying that the application is a proper object and stating other suspicious circumstances. It will be remembered that we published (Feb. 2.) a letter from Bishop Southgate declining to recommend the cause.

Domestic Intelligence.

Diocese of New York.—Mr. Jared B Flagg, and Mr. Hannibal Goodwin have been admitted as Candidates for Holy Orders in this Diocese.

Massachusetts.—*Consecration.*—The Church edifice, recently erected on the Island of Nantucket, was consecrated on Wednesday, the 24th ult., by the Rt. Rev. Bishop Eastburn, under the name of St. Paul's Church. Divine Service was read by the Rev. Thomas R. Lambert, Chaplain in the U. S. Navy, now stationed at Charlestown, and the sermon was preached by the Bishop. This Church is a remarkably neat and tasteful edifice, in the Gothic style of architecture, built according to a plan furnished by Mr. Billings, of this city, who is one of the mest promising architects in this country. It will seat about two hundred people, and was built for the very small sum of fifteen hundred dollars. The lot cost about eight hundred dollars, making the entire expense, about twenty-three hundred dollars, all of which has been raised and paid. The parish is small and their means, since the fire, by which their former Church was destroyed, are quite limited. Very great credit is due to the members of this parish, for the many and cheerful sacrifices which they have made, in order to secure for themselves, a 'House of prayer.' The citizens of Nantucket, who are not attached to the Church, have also evinced a praiseworthy degree of liberality, in affording them aid in this undertaking. The friends of the Church in Boston, and elsewhere, have contributed liberally to this object; and we have no doubt, that they will have cause to be thankful that they enjoyed the privilege of lending a helping hand to their brethren, upon one of the 'Islands of the Sea.' The Church has an organ loft, but as yet it is not supplied with an organ, which is so very important in the due celebration of the services of the Church. We hope that the liberality of some good Churchman, will, out of the abundance of his means, soon supply this want.

In the afternoon of Wednesday, the Rev. Mr. Lambert preached, and the Bishop confirmed five persons. The congregation was very large, and the occasion was one of deep interest, and we trust will prove highly profitable.

The Rector, the Rev. Mr. Allen, and the Rev. Mr. Lambert, were the only clergy present with the Bishop. Others who had intended to go, were providentially prevented.—*Christian Witness.*

Connecticut.—*Trinity College, Hartford.*—The annual commencement of this Institution, was held Thursday July 27th. Seventeen young gentlemen received the degree of B. A. in course, and sixteen that of M. A. in course. The Honorary degree of M.A., was conferred on Richard Kissam, M.D., Rev. Wm. E. Vibbert, and Rev. Henry Norman Hudson.

The Rev. James McKay, Inverness, Scotland, received the degree of B.D.

The degree of LL.D., was conferred on John W. Francis, M.D., of New York.

Six gentlemen were admitted M.A., ad eundem.

The Oration before the House of Convocation, was by Rev. Dr. Hawke. The subject, "Our Country, its History and Destiny." It was one hour and a quarter long, and is described as "a splendid effort."

Western New York.—*Bishop DeLancey's Visitation.*—On the 22nd of July, the Bishop visited St. Paul's Chapel, Constableville. Evening prayers were read by the Rev. Mr. Lightbourn. The Rev. Mr. Renouf of Lowville, baptized *two* adults, and read the confirmation preface. The Bishop preached and confirmed the two persons previously baptized. On the 24th, Divine Service was performed in St. Paul's Church, Holland Patent. Evening prayers were read by the Rev. Messrs. Whipple and Lightbourn. The Bishop preached and baptized an infant. The Rev. Mr. Renouf assisted in the Baptismal service.

On the 25th, the Bishop officiated in Trinity Church, Camden. Evening prayers were read by the Rev. Mr. Smith of Cazenovia, who also read the confirmation preface. Rev. Mr. Lightbourn read the Lessons. The Bishop preached and confirmed *three* persons. At Cleveland on the 25th, Divine Service was held in the Methodist House. Morning Prayers were read by the Rev. Mr. Lightbourn. The Bishop preached. The Rev. Mr. Smith was also present.

In the afternoon of the same day, the Bishop visited Trinity Church, Constantia. The Rev. Mr. Lightbourn read the Prayers. The Lessons were read by the Rev. Mr. Smith, who also baptized an adult, and read the confirmation preface. The Bishop preached and confirmed the previously baptized person.

On Sunday, the 28th, the Bishop visited Zion Church, Rome. Prayers were read by the Rev. Mr. Whipple, Rector of the Parish, assisted by the Rev. Mr Lightbourn. The Bishop preached and confirmed twenty-six persons. In the administration of the Holy Communion, the Bishop was assisted by the Rev. Messrs. Whipple and Lightbourn.

In the afternoon, prayers were read by the Rev. Messrs. Whipple and Lightbourn, and the Bishop preached.

A summary of this visitation to this date, is as follows: Consecrated *one* Church, ordained *four* Priests, laid one corner stone, baptized one infant, administered the Holy Communion three times and confirmed one hundred and sixty-five persons.

Emmanuel Church, Adams.—Monday the 15th inst. was the day fixed for the visitation of the Bishop of the Diocese to the newly organized parish of Emmanuel Church, Adams. But a little more than a year since three or four devoted friends of the Church consulted as to the propriety of holding lay service during the fall and winter. With the approbation of our Rt. Rev. Father in God, they began; service was held and sermons read until February, when a parish was organized. Step by step were they led on by the openings of a kind Providence, until a Church edifice was completed. At times the way has seemed to be very dark, and doubts have often almost palsied their efforts, and had it not been for those warm hearted and liberal friends of the Church, who so generously came forward to their aid, they must have failed. The Church is built of wood, of modern style of gothic architecture, and cost, aside from the lot, $2,200. The plan is after a design of Frank Wills, Esq., and is one of the most churchlike and beautiful edifices in the bounds of our diocese. Its dimensions are, tower and porch 12 by 12, nave 50 by 22, chancel 16 by 14; height of tower and spire, 76 feet. Mr. Wills has spared no pains in making the Church what it should be. Simplicity and economy are blended together with architectural beauty.

The day of the Consecration was most beautiful; the clergy robed themselves at the residence of Judge B. Wright, and proceeded to the Church, where they were met by the wardens and Vestry, and all proceeded together, reading the Psalm provided by the office for consecretion. Eleven of the Clergy were present. The Bishop, Rev. Mr. Wardwell, rector of the Parish, Rev. Mr. Adams of Cape Vincent, Rev. Mr. Hill of Brownville, Rev. Mr. Treadway of Lewiston, Rev. Mr. Norton of Watertown, Rev. Mr. Stanley of Pulaski, took seats within the chancel rails. Rev. Mr. Renouf of Lowville, and the Rev. Mr. Ellsworth of Pierrepont Manor, Rev. Mr. Whipple of Rome, Rev. Mr. Lightbourne, deacon, accompanying the Bishop, sitting without the rails. Mr. W. Morton Johnson, one of the wardens, presented to the Bishop the instrument of donation, which was read by the Rev. H. B. Whipple. The sentence of consecration was read by the Rector. Morning prayer was read by Rev. Mr. Renouf assisted by Rev. Mr. Hill, who read the Lessons, after which a confirmation was held—the Bishop confirmed three persons. The Rector of the Parish read the Confirmation Preface. The Bishop preached an impressive and eloquent sermon from Eccl. v. 1—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

The services throughout were impressive and solemn. It was a proud and happy day for the little vand of Churchmen who have thus seen the fulfilment of their desire. They need an organ and when this shall be obtained, it will be as complete and church-like a place of worship as the most earnest Churchman could desire. I know that on this day there was deep gratitude in many a heart for the pecuniary help received from kind friends and also to those earnest hearts in the ministry of the Church who had taken time from their pressing cares to visit and labor on what seemed but a barren waste. Let the success of this feeble Parish be an incentive for others to go and do likewise.—*Gospel Messenger.* B.

Laying of a Corner Stone at Theresa, Jefferson County.—On Friday, the 19th of July was laid the corner stone of St. James' Church, Theresa. The service was performed by the Rt. Rev., the Bishop of the Diocese, with the presence of Rev. Mr. Adams of Cape Vincent, Rev. Mr. Norton of Watertown, Rev. Mr. Hill of Brownville, Rev. Mr. Lightbourn, and the Rev. Mr. Fiske, minister of the Parish. There was falling at the time a heavy shower of rain, by reason of which the usual address on such occasions, which was to have been delivered by Mr. Hill, was dispensed with. But notwithstanding the weather, there was a very fair assembly in attendance upon the grounds, many of them witnessing the interesting ceremony for the first time. The Church is to be a very pretty Gothic edifice upon plans by Mr. Upjohn, of New York. It is designed when completed to be cruciform, with open roof, stained windows, and a tower placed at the North West corner. The location selected for the Church is the best in the village. The estimated expense when completed is $3,000. The transepts, however, will not be built for the present, but will be left until such time as the increase of the congregation may require them, and their pecuniary ability warrant the erection of them.

This Parish has been organized but two years, and had the services of a clergyman less than ten months. There are but about eight communicants and twelve families, not a wealthy person among them.

We think the good work in which they are engaged, speaks well for their energy and liberality. May we not ask for them the fostering bounty of all friends of the Church, to whom they may apply for aid?—*Gospel Messenger.* W.

Pennsylvania.—On Sunday morning, the 21st instant, being the 8th Sunday after Trinity, Messrs. Richard Bache Duane, Samuel Clements, and John Furey, graduates of the "Theological Seminary of the Protestant Episcopal Church in the Diocese of Virginia," were admitted to the Holy Order of Deacons by Bishop Potter, in St. Andrew's Church, Philadelphia. Morning prayer having been said at 8 o'clock, the service consisted only of the Sermon, Ordination, and Communion.

The sermon was preached by the Rev. Thomas M. Clark, of Boston, from 1 Cor. ii. 14, and was a discourse of a very high order for its truth, force, and eloquence. The candidates (two of whom, Messrs. Duane and Clements, were members of St. Andrew's) were presented by the Rector, Dr. Stevens, who also assisted the Bishop in the administration of the Sacrament of the Lord's Supper. Mr. Duane is a great grandson of Benjamin Franklin, and enters upon the ministry with great promise of future usefulness. This fact connected with two or three other points of peculiar and solemn import, made it one of the most interesting ordinations that have ever taken place in St. Andrew's Church.—*Ep. Rec.*

According to appointment, the Rt. Rev. John Johns visited the Church at Warrenton, on the 16th and 17th inst.

On Tuesday, the 16th, at 11 A.M., the Bishop, with the attending clergy, entered the chancel. Morning Prayer was said by the Rev. Chas. H. Shield, (Rev. Mr. Dana pronouncing the absolution.) Sermon by the Bishop. After which the Apostolic rite of Confirmation was administered to *thirteen* persons. Having addressed those confirmed, the Bishop presented to the congregation, the claims of our Diocesan Missionary Society and took up a collection its behalf.

At 8 P.M., same day, Prayers were read by the Rev. C. H. Shield; Sermon by Rev. C. B. Dana; Exhortation by Bishop Johns.

On Wednesday, the 17th, Rev. C. H. Shield was ordained Priest. Morning Prayer by the Rector, Rev. G. H. Norton. Ordination Sermon by the Bishop. Candidate presented by Rev. Mr. Dana, who with the Rev. Mr. Norton, united with the Bishop in the imposition of hands. The Litany, Ante-Communion Service, &c., were said by the Rev. Mr. Norton, after which, the Sacrament of the Lord's Supper was administered to the clergy, and the services closed.

The number confirmed on Tuesday, was a gratifying incident. As the candidates surrounded the chancel, the face of the Bishop lighted up, and when the solemn rite had been administered, he gave utterance to his joy at a scene "almost new to his experience in the Diocese."

The religious services throughout, were well attended, and the friends of the Church are anticipating an abundant harvest from the good seed sown on this occasion. A.

Warrenton, July 22, 1850.—*S. Churchman.*

CLERICAL CHANGES.

The Rev. John Wells Moore has accepted the situation of Assistant in St. Ann's Parish, Morrisania; N.Y. He requests that any letters and papers for him, may be addressed as heretofore, to 767 Broadway.

The Rev. William H. Williams, Deacon, having taken charge of Trinity Church, Granville, Washington Co., N.Y., requests that his letters and papers may be addressed accordingly.

The Rev. I. Leander Townsend (not J. S.) having accepted a call to Grace Church, Cherry Valley, desires all communications and papers for him, to be directed thither.

The Rev. Edward Moyses having taken charge of St. Luke's Church, Hope, Warren Co., N.J., requests all letters and papers for him, to be directed accordingly.

Died.

Died on Sunday last, 4th inst., at the residence of his father-in-law, Rev. W. McVickar, at Croton, Westchester co., of Bilious fever, Mr. George Kneeland, late of Bay Side, L. I., in the 36th year of his age. As a Layman of the Church, he was an example of faithfulness and love for its holy services. Amid the labors of a farm, he was ever for years in the habit of reading daily, at an early hour, the full morning service of the Church to his household, and never failed its public services in the nearest Church to which he was a liberal contributor, or in receiving the Holy Communion whenever opportunity offered. In his long sickness that privilege he sought for and enjoyed, and we may not doubt but that it brought to him that grace of Patience which eminently marked him on the bed of sickness, prefiguring to the believing soul "that peace which passeth understanding," when those we love have passed within the Veil.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

Friday, August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A.M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo
Wednesday, August 21, A.M., Oskhill; P.M., Greenville.
Thursday, August 22, P.M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P.M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga
Friday, August 30, P.M., Whitehall

ST. GEORGE'S CHURCH, BEEKMAN STREET.

Hours of Divine Service on Sundays, half-past 10 o'clock, A.M., and 4 o'clock, P.M. The Holy Communion will be administered on the Fourth Sunday of the month. The Sunday School is opened at 9 o'clock, A.M., and half-past 2, P.M.

☞ A meeting of the Clergy of Fairfield County, Conn., will be held in the Parish of Christ Church, Reading Ridge, on Tuesday and Wednesday the 20th and 21st of August.

The first Service will be on Tuesday at 3 o'clock, P.M.

The Clergy will notice that a change (by request) has been made of the appointed place for meeting.

Wm. White Bronson,
Danbury, July 10th, 1850. Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meeting of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 15th instant, at 8 o'clock.

F. W. Welchman, Rec. Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next, (13th inst.) at half-past 7 o'clock.

Thos. P. Cummings,
Aug. 10. Rec. Sec.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A regular meeting of the Board of Managers will be held at their Depository, on Tuesday next, the 13th instant, at 5 o'clock, P.M.

Wm. H. Bell, Rec. Sec.

☞ The Society has just received from London, a supply of Oxford Bibles, Quarto, Octavo, &c., in sheets; can be bound in such style as may be wished to suit the desks, chancels, and pews of applicants:—they contain the apocrypha; and the apocrypha alone, 12mo. in sheets, is also imported.

T. C. Butler, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A regular meeting of the Board of Trustees, will be held at the Depository, on Tuesday next, the 13th instant, at 5½ o'clock, P.M. D. H. Hoyt, Rec. Sec.

LADIES' FAIR.

The Ladies of St. Peter's Church, Westchester, N.Y., will hold a Fair in aid of the funds for building a new Church, on Thursday the 15th instant, at Fort Schuyler (Throgs Neck). For further particulars, see "Courier and Enquirer" and "Express" papers, of 12th, 13th, and 14th instant.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since June 15 to July 18:

F M Box, 1; Trinity, Fairfield, 10; J B Dow, R A, Boston, 412 88; E B W, 6 5; B of M, 17 53 and 13 10; Calvary, Baltimore, 15; P Geo, Va, 20 82; A Arundel, 25; All Saints, Fred, 12; Kent, 115 19; Barnwell, 100; Christ, N O, 25; Raleigh, 22; Roahoke, 6 50; Stringfellow, 8 55; Cunningham, 5; Antrim, Barksdale, 2 50; Spear, 5 50; Thruston, 1, Grammar, 20; Do 5; Cosly, 5; Early, 2; Smith, 1; Green, 1; Cabanis, 2; C J Earley, 1; Nelson, Rev F D Goodwin, 6 42; Cabell, 5; Goodwin, 30; Bonas, 25; Watkinson, 9; Mrs W, 2; F M Box, 1; Ascension, 5; Middletown, 20 50; Do, 4; Norfolk, 170; St Peters, NY, 10; Christ, Brooklyn, 25; Norwalk, St Pauls, 14; F M B, 3; Rev G T Bedell, 25; Mrs Thruston, 12 10; Morris, 50 cents; Fred, Md, 10; St George, Fredsburg, 20; "Geneva," 100; Petersburg, Grace, 24; E M P, 5; Pequea, 2; Georgetown, Christ, 25; St Johns, Troy, 25; Gardiner, 19; Winchester, 20; Theo Sem'y, 151 14; St James, Mendon, 8 63; total, 1633.

J. SMYTH ROGERS, Treas.
New York, July 18, 1850. No. 61 Wall st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 8th inst, viz:

Christ Church, Pottstown, Pa, 4; St Gabriels, Morlattis, Pa, 4; Trinity Church Pass Christian Miss, 3; St Stephens, West Baton Rouge, 7; F Zanesville, half 2 50; "Sigma," Detroit, 6; St James, Goshen, Orange Co, NY, 65; E W Harvard, Providence, R I, half 25; Zion, Greensburgh, NY, 3 12; total, $129 62.

THOMAS N. STANFORD, Treas.,
New York, July 30, 1850. 137 Broadway.

N.B.—The above embrace all the contributions the Treasurer has received for the month of July!, scarcely sufficient to meet the claim of a single Missionary. How then is he to satisfy those of nearly one hundred? Let the Church answer; the debt is her own. The amount required would soon be realized if the more than 500 Churches which have not contributed for the past year, would each remit even a small sum.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 24th inst.

From Rev Wm B Olssen, Prattsville, 3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug. 10, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 31st inst.

The Rev Wm B Olssen, Prattsville, 2; Rev. G A Leaker, Baltimore, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug. 10, 1850. 20 John street.

Advertisements.

SCHOOL FOR BOYS, (Mathematical, Classical, &c.) under the care of the Rev. Isaac Peck, will reopen on Monday the 9th of September, 1850, at No. 39 Amity Street.
Aug 10—3m

LITTELL'S LIVING AGE, No. 326, 12½ cents.

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Poetry.

[From the Banner of the Cross.]

The Golden Verses of Pythagoras.

Translated from the Greek,

BY THE REV. JAMES GILBORNE LYONS, LL. D.

These verses are named after Pythagoras, not as having been written by the Samian philosopher, but as exhibiting his moral system in a form at once brief and complete.—They are, however, of great antiquity. To understand them fully, the reader must bear in mind that Pythagoras and his followers recognized, between the CREATOR and man, three classes of spiritual beings, *Gods*, *Demons*, and *Heroes*, and taught that they should all be worshipped as the laws might direct. Next to *Heroes* they ranked parents and lawgivers. They likewise believed that all things are controlled by *Necessity*, that numbers, especially the number *Four*, have mysterious properties; and that the human soul, proceeding from the SUPREME INTELLIGENCE, returns to Him, at last, after many cleansings and transmigrations. So great was the reverence which the Pythagoreans had for their master, that they frequently swore by him, of which practice an example occurs in this poem. These points alone seem to need explanation; and though, when examined in the light of Christianity, the doctrines of the Grecian sage are found to be defective and erroneous, we must still confess that, coming from the depth of heathenism, these "Golden Verses" are very remarkable.

First, worship thou the never-dying *Gods*,
As reason bids, and sacred laws ordain;
Observe thine oath, revere illustrious *Heroes*,
And spirits wise and excellent on Earth,
Great souls whose edicts mark thou and obey.
Honour and love thy parents and thy kindred,
And make of others *him* thy second self,
Whose noble acts declare him chief in worth.
Yield to kind words and profitable deeds,
Nor hate thy friend for every slight offence.
Forgive, forgive him, if thou canst:—the power
Is often barr'd by strong *Necessity*.
Be thou full soon inur'd to curb and master
Gross appetite, sleep, anger, loose desires.
Do nothing base with others or alone,
And most of all have reverence for thyself.
In word and deed be thou severely just;
Cast off imprudence from thy breast and tongue,
And know that thou and all are doom'd to die.
Seek *now* to gather gold, and *now* to scatter.
Of woes and pains, that come to mortals here
From Heaven's appointments, take thy destin'd portion,
With lowly fortitude, nor once repine.
Heal sufferings if thou mayst, but still be sure,
Fate gives not many to the truly wise.
Words good and bad are in the mouths of men,
Which hear thou not with awe nor yet with scorn.
Endure with meekness falsehood boldly spoken,
And let this mind be seen in all thy ways,
That none by threats or blows, by frowns or smiles,
By smooth persuasion or by stern command,
Shall make thee say or do what is not best.
Think, and *then* act, lest shameful works be thine.
Fools speak and act, and then perchance reflect.
Aiming at that which brings no long repentance,
Dare nought in ignorance, but learn before,
What things each rightful enterprise may need.
Do this, and thou shalt spend a happier life.

Discreetly mindful of thy strength and health,
In meats, drinks, sports and labours, shun extremes:
Fair temperance bequeaths us no regrets.
Let all thy food be pure and sweetly simple;
Flee sordid meals and sumptuous luxuries:
Do nothing which can stir up wrath or envy,
Nor lavish wealth, reckless of place or time,
As one who spurns high thoughts and lofty deeds.
Yet, be thou not ungenerous:—keep in all things,
The mean, the golden mean:—Do that alone,
Which harms thee not:—PLAN WELL AND THEN PERFORM.

When morning comes, and flushes the dark East,
Think thou what innocent labours claim the day,
Lest hours misspent leave but remorse behind;
Nor let soft slumber seal thine eyes at eve,
Till thou have *thrice* review'd each separate act,
Which mark'd thy moments since the rosy dawn.
Where have I sinn'd? What have I done? What duty
To man or God have I left unfulfill'd?
Note thus, from first to last, thy daily works;
Then, if those works were evil, chide and mourn them,
But, if they lean'd to right, do thou rejoice.
This course pursue with ceaseless toil and care,
This try to love:—this, only this can place thee
In the bright track of pure and heavenly VIRTUE;
Yes, by that sage, who taught these souls of ours,
With learning from on high, the sacred *Four*,
Mysterious source of ever-flowing nature.
Begin thy task with earnest prayer for aid:
That aid once thine, all doubts and dangers end.
The frame and state alike of men and Gods
Shall thus reveal to thee their hidden wonders.
Thus shalt thou scan, with wisdom calm and deep,
The breadth and limits of created things.
Thus shalt thou see, so far as Heaven allows,
Nature the same in every age and realm.
Of this wide universe, nor vainly wish
For that which thou must never hope to win.
No lore shall thus evade thee;—thou shalt learn
How millions writhe in ills of their own choosing.
Unhappy mortals who, with good at hand,
Nor see nor hear it!—Few, alas, how few
Dream of deliverance from their endless griefs;
So dire a fate inthralls and blinds their souls.
As rollers wheel'd from rugged stone to stone,
They rush from wo to wo, nor once find rest.
Strife, inborn strife still walks with them unseen,
Fretting their peace and troubling all their joys,
Strife, which to flee were more than triumph gain'd.
FATHER SUPREME, wouldst Thou but show weak man
What mind and state are his, thou couldst remove
Sorrows which none may count, and all must bear.
Yet faint not thou who toilest here below,
Nor once despond;—man has a birth divine.
Nature for him unfolds her sacred page,
And fills his heart with wisdom:—Of that wisdom
If thou hast share, thou wilt hold fast for ever
These pearls of truth, these brief and wholesome counsels.
So shall thy soul have health, and thou repose.

Flee then the words, and thoughts, the meats and deeds
Which VIRTUE blames:—Be strong and choose aright,
In thy lustrations and thy soul's release.
Weigh well each act:—let thy best judgment rule
Within thy mind, a faithful charioteer.
So, when thou shalt put off those wasting limbs,
And pass afar into the free broad ether,
Loos'd from the bonds of frail humanity,
THOU SHALT LIVE ON IMMORTAL AND DIVINE.

Selected Matter.

(From the Colonial Church Chronicle.)

Relation of the Church to the State in the Colonies.

The great question of the position of the Church in the Colonies has been opened in both houses of parliament. It was impossible that so anomalous a state of things as is presented by the Church in our Colonial dependencies could fail at a very early period to make itself seen and felt; or that the very first disturbance of its affairs should not betray its strange and unnatural position. This unnatural position consists in its being partly established and partly not; and it appears that the practical results of this condition is, that the colonial Church, while stripped of that help or strength which the Church at home derives from connexion with the State, is still crippled by that connexion, in supplying for itself those deficiencies which its partial separation from the State has caused.

The exact state of the grievance appears to be this:—By the patents under which the several colonial Bishops were appointed to their sees, all the laws and ordinances affecting the Church and the Clergy at home were extended to the Church and the Clergy abroad. The Bishops were empowered to hear witnesses, and to exercise their ordinary Episcopal power in their own courts. But on the very first occasion of these powers being put to the test, they were disputed; and on reference being made to the highest legal authorities at home, it was determined that in granting those powers, the Crown had exceeded its authority. They were withdrawn from all subsequent patents.

But now, since the ordinary exercise of authority by the Episcopal Courts is altogether banished from the Colonies, what is to be a substitute for it, in order to the right regulation of the Church and of its members?

This question has naturally arisen, and the ready reply of men who seem unable to appreciate the difficulty, but not unwilling to keep it unsolved, is: let Churchmen meet and make their own internal spiritual regulations, as the various denominations of Christians do. But this is exactly what Churchmen cannot do. Here the semi-connexion of the Colonial Church with the Imperial government, through its connexion with the mother-church, comes in and binds and fetters action. The Colonial Bishops are suffragans of the Archbishop of Canterbury,—they promise allegiance to him. Appeals from the Church in the Colonies lie to the court of the Archbishop at home. The canons of the English Church are binding upon the Clergy in the Colonies; and (as is maintained by lawyers) so are the several ecclesiastical acts of Henry VIII., particularly that of the 25th, Henry VIII. Now, by these it is provided that the members of the Church of England shall not, under severe penalties, meet together to deliberate upon the internal arrangement of their affairs, without obtaining the previous consent of the Crown; and we apprehend that even if, (as the Attorney General took upon him to state) no such penalties as those of fine and *præmunire* were to be enforced against the Bishop and clergy and Laity of any one of our Colonial Episcopates, for thus meeting together and deliberating, still it would be ruled in the Colonial or in any other Court, that all regulations there passed were null and void, and would not be binding upon any member of the Church; even, also, though he had given in his adhesion to them; because he had given his consent to acts unlawfully done.

Thus, then, the Colonial Church is fettered and crippled. It has all the encumbrances of an establishment, with none of its benefits. It has thrust upon it the self-dependence of an English dissenting body, without its freedom of action. For this the Church, by means of her two faithful sons, Mr. Gladstone, in the House of Commons, and the Bishop of Oxford, in the House of Lords, ask for a remedy. The remedy suggested was certainly as simple and inoffensive as possible. It was in the form of a resolution, providing that when members of the Church of England—Bishops, Clergy and Laity—assembled together, and by consent laid down rules for their internal government, it should be impossible for persons who had consented to those rules, afterwards to appeal against them to courts at home.

It is curious how the question is dealt with. The Church asks simply for freedom; it is replied that she shall have no privilege. She asks to be as all other Christian bodies; it is replied, she shall not be placed above them. So wholly is the question misunderstood in the Commons. In the House of Lords it is consolatory to see that the clear and forcible arguments of the Bishop of Oxford elicited, from both Lord Grey and the Marquis of Lansdown, an admission that a *casus* for enquiry had been made out, and that a grievance had been brought under their notice which demanded redress. The subject will no doubt be followed up. Too many questions thrust themselves on the mind when we glance distantly forward at the consequences of the Colonial Church being thus loosened from the Imperial State and enjoying a free, self-directing, self-governing power. But it is curious to contrast these practical difficulties, the real grievance which has been substantiated and the mutation manifested in meeting them, with the assertion of Lord Grey in August 8th, 1848, that "with respect to the colonies, the English Church was no more established than the Roman Catholic Church."

(From the Colonial Church Chronicle.)

Memoir

Of the late Bishop Coleridge.

[Continued.]

The next six years of Bishop Coleridge's life were spent at Salston, in the parish of Ottery St. Mary. He was not, however, the man to crown "a youth of labor with an age of ease;" but sedulously devoted himself to taking an active part in the public charities of the neighborhood, and advocating, from the pulpit and otherwise, the cause of the great Church Societies. One day in every week he attended at the Savings Bank at Exeter, (one of the most important institutions of its kind in the kingdom,) where he usually filled the chair at the committee meetings. Another day, on alternate weeks, he gave up to the Board of Guardians at Honiton, of which he was a most efficient member, from his intimate knowledge of the habits of the poor, and his earnest endeavors to ameliorate their condition by a merciful administration of the Poor Laws.

He was also a trustee of an important charity in his own parish, involving the almost daily distribution of large sums among deserving objects, not receiving parochial relief. Upon joining the trust, he was mainly instrumental in placing the whole machinery by which it is worked on a more efficient footing; and the interest which he took in its successful operation will be best estimated by the fact, that he was in the habit of coming purposely from Canterbury (a distance of of not less than 250 miles,) to attend the quarterly meetings; so entirely did he make it a point of conscience to perform strictly the duties of any office which he undertook. Nor, in the midst of these engagements, did he lose sight of yet more important obligations. His connexion with his old diocese, and his successors in the Episcopate, was never suspended. His correspondence on all matters effecting the Colonial Church was extensive and unremitted. Kindred spirits going forth to fields of labor similar to that which he had quitted, were drawn to Salston for advice and sympathy and encouragement, and that bond of union was thus established between Bishop Coleridge and the various colonial sees, which secured for him the unbounded respect and confidence of all those who should look in after years to that noble Institution, over which he was to be soon called to preside, for fresh supplies of laborers in the Lord's vineyard.

He was at length summoned by his earliest friend (now advanced to the Metropolitan See of Canterbury) to accept the Wardenship of St. Augustine's College, and he cheerfully obeyed the call. He commenced his residence in the Warden's Lodge, in October, 1848, and proceeded to call up students to residence by slow degrees, exercising great caution in the selection, in order that he might gradually form the ἦθος of his society in accordance with the great object of their collegiate life, and not by the introduction of too many freshmen at once, expose the infant institution to the risk of taking its tone and spirit from the new comers, rather than impressing upon them what he deemed to be the stamp and character of the great missionary college of the English Church.

Bishop Coleridge rightly felt that St. Augustine's "was not of an age, but for all time," and in all its arrangements he consulted its permanent stability and practical usefulness. The utmost regularity marked the routine of college duties. The meals were put on a plain and economical, but most comfortable system; and the Warden invariably dined in the hall with the students at 2 o'clock. He also said daily prayers in the chapel at 7 A.M. and 9 P.M., preached to the students once every Sunday, and (by statute) administered the Holy Communion on all Sundays and holy days. The curfew bell tolled at 10.30 P.M., which was a signal for all lights within the College being extinguished.

No more satisfactory testimony to the merits of the rising institution can be produced than the following extracts from an interesting letter inserted in the *Guardian* paper, of December 27th, 1849, embodying the observations, during a visit to St. Augustine's, of one who has lately sailed for New Zealand in the true spirit of a Christian missionary.

"The first requisite," writes C. J. A. to his friend, the Rev. Edward Coleridge, with whom, it is not too much to say, the grand idea of the college originated, and through whose exertions, aided by the munificence of Mr. Hope, it has been mainly established, to the successful conduct of such an institution is found there in the active, energetic, and fatherly care and superintendence of the Warden. Every one felt that he was under his watchful and considerate eye, and nothing seemed to escape him. From the servants upwards he knew what each had to do, and saw that he did it. The studies, the amusements, the health, the spiritual welfare of the young men individually, were objects of his interest and regard. From the tradesmen's bills to the cure of souls, he gave his mind to the least and greatest things in their due proportion. * * * Another most essential element is not lacking in the ruling body—and that is, a frank, hearty, and friendly sympathy with the young men. They know that they are treated as friends, and seem to respond to it while still retaining their respect and deferencee.

* * * I had conversations with them about their present and future duties, and found nothing sentimental or merely enthusiastic about their views, but a stern common sense yet devoted appreciation of their mission, which augurs well for themselves and the general tone of the College, as well as for those among whom they will labor."

Such were the cheering prospects of the College, when it pleased God in His inscrutable wisdom, to take the Right Reverend Warden unto Himself. He had returned to Salston for the Christmas vacation, apparently in perfect health on St. Thomas's Eve, 1849. Early in the afternoon of the following day, he was attacked with illness, while walking over his grounds, and conveyed to a farm-house hard by, where he drew three deep sighs, and expired (before medical aid could be procured), from the rupture of one of the vessels of the heart. He was buried at Thorverton, his native parish, on the Feast of the Holy Innocents, "by the grave of his father and his mother."

No one could know Bishop Coleridge intimately, without admiring his habits of patient investigation, his practical mode of dealing with all questions which came before him, his straightforward honesty of purpose, his indomitable courage in facing difficulties, and his entire confidence in the strength of those principles by which his whole life was directed.

Coupled with a keen sense of wrong, and an honest indignation at sophistry or injustice, his kindness and courtesy towards all men, never forsook him. He was ever ready to put the most charitable construction on any doubtful word or deed. No harsh expression escaped his lips. It was his simple aim to do all the good he could to all men, and with a happy mixture of cheerful simplicity and (where the occasion called for it) of dignified reserve, he never forgot what was due to others, or to himself.

This distinguished Prelate's life was too much occupied with active duties, to leave him time for the toils of authorship; and he published nothing but what seemed to arise naturally out of his office and circumstances. His charges and pastoral letter to his Clergy, his addresses to candidates for Holy Orders, and occasional sermons, abound in valuable advice and information touching the ministerial commission and its manifold responsibilities. They are deeply imbued with the spirit of the great masters of our Israel during the seventeenth century, in an intimate acquaintance with whose writings, few theological scholars of the present day surpassed him. His extensive library was especially rich in that department; and he possessed a remarkable readiness of reference to his books, on all subjects about which his opinion or advice was desired.

It remains only to add that, both in the mother country and in the three West Indian Dioceses, arrangements are in progress for testifying, in various ways, the high sense entertained of his important services. In addition to the erection of a tablet in every Church in Barbados, a fund is being collected for the endowment of Coleridge Exhibitions in Codrington College; and his personal friends in England, propose to raise a similar monument of their affection and veneration for his memory at St. Augustine's. They will thus add their united voices to the testimony of one whose opinion is on many accounts valuable: "I know too well (better than any but those who have witnessed them can understand) the immense services which Bishop Coleridge rendered to the cause of Christianity and the Church in the West Indies, by his untiring zeal and thoughtfulness for the various and wide-spread people committed to his care—by his support of his clergy, and by his kindness and liberality to those of them who were poor—to allow me to hesitate for a moment in helping to raise to his memory a tribute so appropriate as a Scholarship in a Missionary College."

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MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

G. P. PUTNAM has just published "The Morning Watch;" a narrative. One vol. 12mo, cloth.

"A highly spirited and imaginative poem. It is replete with beauties, which sufficiently vindicate the author's claim to a distinguished position among American poets. His poem is infused with a deep spirit of devotion, and in some of its features not unlike the 'Pilgrim's Progress' of Bunyan."—*Knickerbocker.*

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"It is one of the best American poems which we have ever read. An intensely musical spirit pervades the entire work; above all, there is much that is exquisitely original. It will undoubtedly obtain numerous enthusiastic admirers."—*Philadelphia Drawing Room Journal.*

July 31. 4t

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
1y 139 Broadway.

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish: Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York.

May 18—tf

At Reduced Prices for Cash only

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer..........................	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	“	1 25
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Quest. on St. Matthew, part 1, stiff cov.	“	6 00
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New Books of Instruction.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

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Scripture reading lessons for young Children, 3 partsin one vol.........	“	25 “

BEAUTIFUL BOOKS FOR GIFTS.

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET: NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]ON, *Sec'y and Treas.*
"JAS. G[illegible]NNING, *Chairman.*"

Mr. Jardine respectfully solicits his orders which will be most faithfully executed.

April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. STOUGHTON at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
“ “ during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest “ “ “ “		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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“ Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency. Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
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OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

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